BILOCHI - NAMA

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BOMBAY BRANCH
OF THE
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TRANSLATION

OF

BILOCHI-NAMA.

COMPILED BY

RAI BAHADUR HETU RAM, C.I.E.

50898

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PREFACE.

THIS translation of the Bilochínáma of Rai Bahadur Hetu Ram, C.I.E., was originally undertaken by order of the Panjáb Government. I have revised it after having been absent for some years from the Deraját frontier.

In transcribing Bilochí the English character has been preferred to the Persian for several reasons. Bilochí possesses no written literature, and, therefore, no prescriptive right can be pleaded for the Persian character. The language has no doubt intimate relations with Persian, but the adoption of the latter's somewhat complex alphabet seems undesirable when a simpler one will suffice. By employing English letters a number of useless distinctions are banished. Thus, five English letters, h, z, s, t, k, take the place of eleven Persian letters ح ز ه ض ظ س ص ت ط ق ک. In Bilochí there is no difference in pronunciation between the initial letters of hál (حال) meaning "news" and hau (هو) meaning "yes." The use of distinct letters in such a case introduces complexity, where simplicity is most desirable.

Some freedoms have been taken with the original Bilochínáma. I have omitted the English and Urdú prefaces (pages 1 to 14). The remarks on Grammar (pages 28 to 30 and pages 49 to 59), besides being incomplete, are unsuited to an English student. In their place I have inserted some notes on the subject. In arranging these much help has been derived from Mockler's Grammar of the Makrání Dialect. In revising my draft I have consulted the Grammar contained in Mr. Dames' "Sketch of the Northern Bilochí Dialect," and by its aid corrected a few errors into which I had fallen. This "sketch," which was published as an extra number of the Journal of the Asiatic Society of Bengal for 1880, should be consulted by any student who wishes to study Biloch poetry. For the vocabulary I have substituted a larger and more systematically-arranged collection of words. I have

also given some specimens of Biloch tales. The bookin its present form consists of—

(1) A grammar, with lists of common nouns and verbs. The grammar is my own, and the lists are Hetu Ram's, pages 1-32.

(2) Dialogues, fables, descriptions of Biloch customs, &c., &c. This section, except the notes, is entirely Hetu Ram's. I have borrowed some notes from Lieutenant Jennings, R.E., pages 33-125.

(3) Tales. These were taken down by myself from the lips of Biloches, pages 125-146.

(4) Vocabulary compiled chiefly from the lists of words given by Hetu Ram and from lists of my own. In using the Bilochínáma in its present form no vocabulary is required, as all the dialogues, &c., are translated into English. But the language is best learned by talking to the people, and hearing and writing down the stories of the usual oriental type which they have to tell. It is not easy for a beginner to explain his difficulties to the ignorant hillman who may for the time being be his teacher; and, if he succeeds in doing this, it is quite possible that he will be infinitely puzzled by his teacher's explanation, and for the solving of such doubts the vocabulary, which is pretty copious, may be useful.[1]

J. McC. DOUIE,
Settlement Officer,
Karnal, Umballa.

The 20th July 1883.

[1] The student may also consult with advantage the vocabulary contained in Mr. Dames' "Sketch of the Northern Bilochí Dialect."

PART I.—GRAMMER.

CHAPTER I.—THE ALPHABET.

1. Bilochí is an unwritten language. Some of its sounds are unrepresented in the Persian alphabet. On the whole, the employment of English letters is most convenient. In those text-books which have been published in the Persian character, the actual sounds of Bilochí words are in many cases very incorrectly expressed by the Persian letters used as their equivalents.

2. Vowels—

The three short vowels are represented by *a*, *i*, *u*. As in Urdú, *i* is often pronounced like *e* very softly sounded.

The corresponding long vowels are denoted by *á*, *í*, *ú*. The two last are the sounds of ی and ، known to Persian grammarians as m'arúf.

The majhúl sounds of ی and ، are represented by *e* and *o*.

There are really two majhúl sounds of *e* ی according as more or less stress is laid on the vowel:

e.g., waragḥê=thou eatest.

waragḥe=he eats.

The increased stress I denote by a circumflex accent.

Table of Vowels.

a—as in mar=man (as in Eng. murmur).
i— ,, bil=leave (as in Eng. will).
u— ,, ruthagḥ=to grow (as in Eng. foot[1]).
á— ,, máth = mother (as in Eng. bath).
í— ,, ní = now (as *ee* in Eng. see).
ú— ,, gúrándh = uriyal (as in Eng. rue).
e— ,, waragḥe = he eats (as *y* in Eng. easy).
ê— ,, waragḥê = thou eatest (as *a* in Eng. late).
o— ,, oshtagḥ = to stand (as in Eng. rote).

[1] In reality this sound of *u* is somewhat lighter than that of *oo* in Eng. foot.

3. Consonants—

A list is subjoined, and all unusual sounds are explained.

b, p—

t, ṭ—The latter is the same in sound as Urdu ٹ.

th, ṯh—There are really three sounds of *th*—

(1) As in Eng. hothouse,
e.g., Bil. pirentha = thrown;
lothagh = to desire.
In writing it need not be distinguished from the next.

(2) As in Eng. moth, ethics,
e.g., Bil. pith = father;
dátha = given.

(3) As in Eng. mother,
e.g., Bil. eṯha = here;
jaṯha = struck.
This sound is denoted by placing a dot under *ṯh*.

j, ch—

kẖ—as in Urdu خ

d, ḍ—The latter corresponds to the Urdu ڈ

r, ṛ—The latter is like the Urdu ڑ

z, zh—The latter is the Pers. ژ, pronounced like *s* in azure.

s, sh—

f, k, g, l, m, n—

v, w, h, y—

gh—as an ordinary aspirated *g*—Eng. loghouse,
e.g., Bil.
ghorav = a troop of horsemen.

gẖ—is the Arabic غ, but its pronunciation is not so guttural as in Arabic.

4. There is no distinction in pronunciation between ح and ہ, between ژ, ض and ظ, between س and ص, between ت and ط, or between ز and ذ, and in the case of a language which has no written literature, it seems unwise to retain these distinctions solely for the sake of etymology; *h* is therefore used as representing both ح and ہ, *e.g.*, hál (Pers. حال), hapt (Pers. هفت), and so with the other letters noted above. One English equivalent is used for several Persian or Arabic letters. On the same principle in the case of the few Bilochí words which are identical with Arabic and Persian terms containing the letter a'in (ع), I do not denote the a'in by any symbol, as the Biloch does not sound this letter.

CHAPTER II.—THE ARTICLE.

5. There is no Definite Article or weak Demonstrative Pronoun in Bilochí corresponding to the English *the*. If the person or thing mentioned has to be particularly defined, *e* or hawe=this, or *án* or hawán=that, must be used before the Noun:-

e.g., This is the man I struck=Bil. Hawe mard má jaṭha.

6. The Indefinite Article can only be represented by adding *e* (majhúl) to the Noun:

e.g., marde=a (single) man.
kase-á=by a (certain) individual. In kase-á *á* is the termination of the Agent Case.
Mockler calls this affix the "e of unity."
yá=one is often prefixed to a Noun, and the latter is in that case generally followed by the e of unity:

e.g., yá gokḥe=a single cow.
The e of unity is inserted before case inflections:

e.g., Agent, mardeá=by a man.
Dative, mardear=to a man.

CHAPTER III.—THE NOUN.

7. All Nouns are declined after one model:

Sing.	*Plur.*
Nom., zál=woman.	*Nom.*, zálán = women.
Gen., zál, zála, zalegḥ.	*Gen.*, zálání.
Dat., zálrá, zálar, zálárá.	*Dat.*, zálánrá, zalánar, zálár.
Acc., zál, zála, zálrá, zálar, zálárá.	*Acc.*, zálán, zálánra, zálánar, zálár.
Agent, zálá.	*Agent*, zálán.
Voc., zál.	*Voc.*, zálán.

NOTE.—The final *n* in the Nominative and Agent cases, plural, is very lightly pronounced.

8. No distinctions of gender are observed in Bilochí. When it is necessary to denote the sex of an animal, nar = male and máṭhagḥ = female are used:

e.g., nare khuragḥ = a colt.
máṭhaghe khuragḥ = a filly.

In the case of certain animals the male and female have different names. The most common of these are given at pages 21 and 22.

9. The plural nominative is formed as in Persian nouns of the masculine and feminine genders by adding *án* to the base. This termination is used for all nouns without distinction:

e.g., mardán = men.
zálán = women.
drashkán = trees.

The plural may also be formed by adding *gal* to the singular:

e.g., Marrí gal = the Marrís.
lerav gal = the camels.

10. Genitive Singular—

(1) The full form of the Genitive Singular results from the addition of a soft breathing *a* to the Nominative Singular. In Makráni Bilochí this form appears to be used in speaking (*see* Mockler, Section 25), but among the northern tribes the soft breathing is generally suppressed:

e.g., sardar logḥ = the chief's home.
bádsháh janikh = the king's daughter.

This form of the Genitive generally precedes the noun which governs it.

(2) The other form of the Genitive has as its termination *egḥ*. This form is preferred when the Genitive has to be used predicatively:

e.g., i digḥár Lagḥáriegḥ ê = this land belongs to the Lagḥárís.
i logḥ sardaregḥ ê = this is the chief's home.
hawe máthin kaigḥ ê? = whose is this mare?
maigḥ ê = it is mine.

Owing to the tendency among certain tribes to suppress the sound of *gḥ*, which is somewhat harsh, the genitive in *egḥ* is sometimes modified by the omission of the final consonant:

e.g., máthin Gúrsháni jawáen ê = the Gúrsháni's mare is a good one.

11. Genitive Plural—

The genitive plural is formed by adding *áni* to the base:
e.g., zálání jar = woman's clothes.

12. The Dative and Accusative cases call for no remarks.

13. Agent Case—

This case is formed by adding *á* to the base.

The agent case is only employed before the perfect tense of transitive verbs. The construction is similar to that employed in Urdú:

e.g., *Bil.* mardá mard jatḥa,
or mardá mardar jatḥa.
Urd. mardne márá,
or mardne mard ko márá.

If the object of the action consists of a plurality of persons or things, the verb may be put in the third person plural:

e.g., án mardá do zál jatḥaghant = that man struck two women.

14. Vocative Case—

The vocative case is identical in form with the nominative. There is sometimes, however, a difference in accent:

Nom. Sing., sardăr = chief.
Voc. „ sardár manî = my chief.

15. The base inflected by *a*—

A form of the accusative is so inflected,—direction towards, place where, time when, time how long, distance to which, manner in which, are all expressed in this way:

e.g., ma rawán Rájanpúra = I will go to Rajánpur.
I handa buz báz ê = in this place there are many goats.
nermosha ma ákḥtagḥán = I came at midday.
ma jhatia etḥa nishtagḥán = I have sat here for a little while.
ahnyá kḥoha díra jatḥa = he threw a stone to a great distance.
i ranga ma khanán = I will act in this way.

CHAPTER IV.—THE ADJECTIVE.

16. Adjectives are indeclinable—

The comparative is formed by adding *tar* to the positive, but is rarely used.

A few comparatives are irregular:

e.g., mazann = great; *Comp.* mastar = greater.
ksán = little; *Comp.* kastar = smaller.

The superlative is formed as in Urdú:

e.g., azh tewaghe drashkán i drashk mazann ê; *Urdu*, sab drakḥton se yihî drakḥt baṛî hai.

The adjective is also intensified by prefixing to it the adverb sakhia = exceedingly:

e.g., sakhia jawán = very good.

17. Use of e of unity with Adjectives—

(*a*) When an adjective precedes a noun, it frequently takes the termination *é*:

e.g., yá marde = one man.
yá gandaghe mar = one bad man.
zále = a woman.
share zál = a beautiful woman.

In certain adjectives ending in *n* preceded by a vowel, the *e* is inserted before, instead of following after, final *n*:

e.g., mazann = great.
mazen zál = a great woman.
jawán = good.
jawáen chhorav = a good boy.

Final *n* preceded by *e* is scarcely sounded.

(*b*) When an adjective is used predicatively, the e of unity is frequently added to it:

e.g., i chhorav warnáe bítha = this child has become a grown man.
i zaham jawáen ê = this sword is a good one.

CHAPTER V.—NUMERALS.

18. Cardinal Numerals—

1, yak.
2, do.
3, sei.
4, chiár *or* chhár.
5, panj, pach.
6, shash.
7, hapt, hav.
8, hasht.
9, no.
10, dah.
11, yázdah.
12, dwázdah.
13, sezdah.
14, chiárdah *or* chhárdah.
15, pánzdah.
16, shánzdah.
17, havdah.
18, hazhdah.
19, nozdah.
20, gíst.
21, gíst yak.
30, sí.
40, chil.
50, panjáh.
60, sei gíst *or* shast.
70, sei gíst dah.
80, chiár gíst *or* chhár gíst.
90, chiár gíst dah *or* chhár gíst dah.
100, sath.
101, sath yak.
120, shash gíst.
130, shash gíst dah.
135, shash gíst pánzdah.

140, hapt gíst.
160, hasht gíst.
200, do sath.
220, yázdah gíst.
225, yázdah gíst panj.
280, chiárdah gíst *or* chhárdah gíst.
1000, hazár.

The numbers after 50, except the even hundreds, are expressed generally in multiples of twenty, *e.g.*, 60 = sei gíst, *i.e.*, three twenties, while 64 = sei gíst chiár, *i.e.*, three twenties + four. This system of numeration by scores is a relic of the time when people counted by adding together their fingers and toes.—(Tylor, *Primitive Culture, Ch. VII.*)

19. Ordinal Numerals—

To form ordinals *mí* or *wí* is added to cardinal numerals. "First" is expressed by "*aulí*" or "*peshí.*"

Examples.—dumí = 2nd.
seinwí = 3rd.
chhárwí = 4th.
dahwí = 10th.
chhárdahwí = 14th.

20. Fractional parts are denoted by the use of the termination *ak* or *ik*:

e.g., seiyak = one-third.
chiárik = one-fourth.
panjik = one-fifth.
nem = one-half.

CHAPTER VI.—THE PRONOUNS.

21. Personal Pronouns—

1st Pers. Pron. ma=I.

Sing.		*Plur.*	
Nom.,	man *or* ma=I.	*Nom.*,	má=we.
Gen.,	mai, maní, maigh=mine.	*Gen.*,	mai=our.
Dat. & *Acc.*,	mana=to me, me.	*Dat.* & *Acc.*,	márá *or* már=to us, us.
Agent,	má=by me.	*Agent*,	má=by us.

2nd Pers Pron. tau=thou.

Sing.		*Plur.*	
Nom.,	tau=thou.	*Nom.*	shwá *or* shá=ye.
Gen.,	tai, taigh=thy.	*Gen.*	shwí *or* shai=your.
Dat. & *Acc.*,	tará=to thee, thee.	*Dat.* & *Acc.*,	shwárá, shwár, shár=to you, you.
Agent,	tau=by thee.	*Agent*,	shwá *or* shá=by you.

3rd Pers. Pron. án=he, she.

Sing.	*Plur.*
Nom., án=he.	*Nom.*, ánhán=they.
Gen., áhí=his.	*Gen.*, ánhání=their.
Dat. & *Acc.*, ahnyar, ahnyárá = to him, him.	*Dat.* & *Acc.*, ánhánrá=to them, them.
Agent, ahnyá=by him.	*Agent*, ánhán=by them.

Note.—Between ma=I and má=we there is little, if any, difference in pronunciation.

22. The possessive form of the Personal Pronoun is frequently emphasised by the addition of *jind* (=body) or *jindagh*:

e.g., "mai jind" or "mai jindagh"=my own;
"tai jind" or "tai jindagh"=thy own.

Examples.—i khaighar mai jindegh ê= this bull is my own.
mai jind sardar=my own chief.

23. Reflective Pronouns—

(1) wath=self

Sing.	*Plur.*
Nom., wath.	*Nom.*, wathán.
Gen., wathí.	*Gen.*, wathání.
Dat. & *Acc.*, wathar. wathárá.	*Dat.* & *Acc.*, wathán, wathánrá.
Agent, wathá.	*Agent*, wathán.

Note.—I have never heard the genitive plural used.

Examples.—Tau wathí mesha shwakta?=Have you sold your sheep?
An mar wath wathára siyáral zántha=That man thought himself a very clever fellow.

(2) jind (=body) is used in the same way:
e.g., sardar jind shutha=the chief went himself.

24. Demonstrative Pronouns—
i=this. án=that.

The latter has already been declined (Section 21).

i=this.

Sing.	*Plur.*
Nom., i=this.	*Nom.*, eshán=these.
Gen., eshí=of this.	*Gen.*, eshání=of these.
Dat. & *Acc.*, eshia, eshiar, eshiárá =to this, this.	*Dat.* & *Acc.*, eshánrá=these, to these.
Agent, eshiá=by this.	*Agent*, eshán=by these.

i and *án* are frequently strengthened by the prefix *ham* or *haw*:—

e.g., hame or hawe=this.
hamán or hawán=that.

Before ê=is, *i*=*hawe* become *esh-hawesh*:

e.g., mai bachh esh ê=this one is my son.
tai zaham hawesh ê?=is this your sword?

25. Relative Pronouns—

The relative pronoun is really wanting, but *ki* is used exactly as in Persian. It is very frequently omitted:
e.g., án mar ki má kushta Zarkháni bítha,
or án mar má kushta Zarkháni bítha,
=the man I killed was a Zarkháni.

26. Interrogative Pronouns—

kai?=who? chi?=what? thán?=what, which? (used adjectively in connection with a noun) chiktar?=how much?

kai is declined.

	Sing.
Nom.,	kai=who?
Gen.,	kai *or* kaigh=of whom?
Dat. & *Acc.*,	kaiar *or* kaiára=to whom?
Agent,	kaiá=by whom?

"chi" is used as a pronoun or as an adjective:
e.g., án zálá chi gwashta?=what did that woman say?
chi ranga?=in what way?

27. Indefinite Pronouns—

chi, hachi, hech (often pronounced hizh), hechi=any, kas=any one, iktar, hamiktar=so much, hamochí=everything. "kas" is sometimes used of inanimate, and "chi," "ha chi" of animate objects:

e.g., mai zawán mat kas nê=there is no language equal to mine.
mai bachh hachi nesti= I have no son.

cf. use of hech in Gulistan, Book VII, Story I.

28. There are three peculiar pronominal postpositions, which deserve notice. These are *i*=him, by him, to him; *ish*=them, by them, to them (also used for the sing.=him, &c.); *ún*=me, by me, us, by

us. These postpositions are generally employed when the object to which they refer has been already mentioned:.

e.g., (1) má pol khutha ki tau kai ê, gwashte ki ma Gwahram án= I asked, "Who are you?" He said, "I am Gwahram (here "gwashte" is equivalent to "ahnyá gwashta"). The final e in gwashte is formed by the union of a and i -gwashta-i=gwashte.

(2) hákimá gwashta: "maná kaula dê," guda har dowen kaul dátheish=The governor said, "Give me a promise," and they both gave a promise to him (dátheish=ahnyar dátha).

(3) Har dowen mazen bíṭhaghant, ríish áḳhtagḥantish= both grew up, and their beards came to them.

(4) Sauthágar wathí zálar gwashta: "i chhorav-mai bachh bí, guda eshiar khapto sámbath*eish*=The merchant said to his wife, "This boy will be my son." They nourished him continually (sámbatheish=ánhán sámbatha).

(5) má chiár kharán ártha, tau gind*eish* ?=I have brought four donkeys, will you look at them?

(6) Shwain*ish*=drive them away (inhánrá shwain).

(7) Gokḥish díthagḥán Samí they saw the cows of Samí.

(8) Ma shuthagḥán gokḥ giragḥa, sei gíst gokḥ gipt*ún*= I went to get cows, I got sixty (giptún=má gipta).

CHAPTER VII.—The Verb.

29. The conjugation of the Biloch verb is very simple. All verbs follow one model, and irregularities are rare. As in Persian, if the infinitive and the past participle are known, all other tenses can be formed with ease.

30. Three Classes of Tenses—

The termination of the infinitive is *agḥ*, that of the past participle is *ta*, *tagḥ*, *tha*, or *thagḥ*:—

e.g., the root *thar* signifies turning or going back.

Infin., thar-agḥ=to return.

Past Part., thar-tha=returned.

Tenses may be divided into three classes according as they are derived:—

(I) From the root—Aorist, Future, Imperative.

(II) From the Infinitive—Present, Imperfect.

(III) From the Past Participle—Perfect, Pluperfect.

31. As to the terminations of the 1st and 2nd persons, singular and plural, there is no difficulty. In all tenses they are as follows :—

1st Pers. Sing. án.	*1st Pers. Plur.* ún *or* aun.
2nd ,, ,, ê.	*2nd* ,, ,, ê *or* ith.

The form ê in the 2nd person plural results from a tendency in Bilochí to drop a final *t* or *th*. The termination of the 3rd person plural is *ant* (? *aint* in present tense). In the 3rd person plural the final *t* is often dropped, and the vowel of the termination is lengthened, *e.g.*, bián or bán for biant. The termination of the 3rd person singular differs much in the various tenses. The original termination was *t* or *th*, corresponding to the Pers. *ad ;* but in most cases the *t* has been dropped owing to a tendency in the language referred to above. The form in *t* or *th* still survives in the aorist and future of certain verbs, especially those referred to in Section 33.

32. Paradigm, tharagḥ=to turn back—

(I) Tenses derived from the root.

Aorist=I return or may return.

Sing.		*Plur.*	
1st Pers.	tharán.	1st Pers.	tharún.
2nd ,,	tharê.	2nd ,,	tharê *or* tharith.
3rd ,,	tharí.	3rd ,,	tharant *or* tharán.

Future=I shall return.

Sing.		*Plur.*	
1st Pers.	tharán.	1st Pers.	tharún.
2nd ,,	tharê.	2nd ,,	tharê *or* tharith.
3rd ,,	tharí.	3rd ,,	tharant *or* tharán.

Imperative=Return.

Sing.		*Plur.*	
2nd Pers.	thar=return.	2nd Pers.	tharê *or* tharith= return ye.

(II) Tenses derived from the Infinitive.

Present=I am returning.

Sing.		*Plur.*	
1st Pers.	tharagḥán.	1st Pers.	tharaghún.
2nd ,,	tharagḥê.	2nd ,,	tharagḥê *or* tharagḥith.
3rd ,,	tharagḥe.	3rd ,,	tharagḥant.

Imperfect=I was returning.

Sing.		*Plur.*	
1st Pers.	tharagḥethán.	1st Pers.	tharagḥethún.
2nd „	tharagḥethê.	2nd „	tharagḥethê.
3rd „	tharagḥetha.	3rd „	tharagḥethant *or* thán.

(III) Tenses derived from the Past Participle Passive.

Perfect=I have returned.

Sing.		*Plur.*	
1st Pers.	tharthagḥán.	1st Pers.	tharthagḥún.
2nd „	tharthagḥê.	2nd „	tharthagḥê.
3rd „	tharthagḥa *or* thartha.	3rd „	tharthagḥant *or* tharthagḥán *or* tharthant.

Pluperfect=I had returned.

Sing.		*Plur,*	
1st Pers.	tharthagḥethán.	1st Pers.	tharthaghetḥún.
2nd „	tharthaghethê.	2nd „	tharthaghetḥê.
3rd „	tharthagḥetha.	3rd „	tharthaghetḥant *or* tharthagḥethán.

NOTE.—This tense is very rarely used.

Infin., tharagḥ=to return.
Present Part., tharána=returning.
Perf. Part. Active, thartho=having returned.
„ „ *Passive*, thartha=returned.

33. A few remarks may be added as to the different tenses—

Future and Aorist.

In most roots ending in *r*, the 3rd person singular aorist and future are formed by adding *t* to the root, the vowel of which is at the same time lengthened:

e.g., waragḥ=to eat . . 3rd Pers. Sing. Fut. . wárt.
giragḥ=to take . . „ „ „ „ . gírt.
baragḥ=to carry off . „ „ „ „ . bárt.

The *t* may be dropped, and the forms *wár*, *gír*, and *bár* result.

34. Verbs whose roots begin with a vowel prefix *k* to the initial letter in forming the aorist and future—

e.g., ágḥ=to come . . 3rd Pers. Sing. Fut. . kai.
áragḥ=to bring . . „ „ „ „ . kárí.
ilagḥ=to leave . . „ „ „ „ . kilí.
oshtagḥ=to stand . . „ „ „ . koshtí.

ilagḥ=to leave . . . Aor. and Fut.

Sing.		*Plur.*	
1st Pers.	kilán.	1st Pers.	kilún.
2nd ,,	kilê.	2nd ,,	kilê.
3rd ,,	kilí.	3rd ,,	kilant *or* kilán.

35. In the future of these verbs the prefix *bi* is sometimes used instead of *kh*:

e.g., díwá beyárún?=shall I bring the lamp?
biye=he will come.

When the negative *na* precedes the future or aorist, the prefix *k* is rarely used:

e.g., niye=he will not come.
neilí=he will not leave.

36. In the Imperative the prefix *bi* is often used:

e.g., bidê=give (*rt.* degḥ=to give).
beyá=come (*rt.* ágḥ=to come).
barau=go (*rt.* rawagḥ=to go).

37. The Infinitive—

As in Urdú, the infinitive is a verbal noun, and is declined:

e.g., dirogḥ bandagḥ jawán nê=it is wrong to tell lies.
ma shuthagḥán gindagḥa=I went in order to see (for seeing).

38. The Perfect Participle Active—

Forms like thartho may conveniently be treated as perfect participles active, and can always be so translated. This participle is used generally, but not exclusively, before the perfect tense:

e.g., ma thartho ákḥtagḥán=I have come back.
án mar duzḥmanáni mál chártho ákḥta=That man has come after having spied the cattle of the enemy.

Mockler offers an ingenious explanation to the effect that thartho ákḥta is simply an abbreviation of thartha o ákḥta=turned and came.

The form is sometimes used before the present tense:

e.g., án mar khapto khandagḥe=that man keeps on laughing—literally, having fallen to it laughs.

39. Participle Adverb—

There is another participle or participial adverb having as its termination *tia* or *thia*; *tia* is probably a modification of *tigha* (see Section 56):

e.g., waptia (wafsagḥ=to sleep—Past Part. wapta)=in a state of sleeping.
má tara waptia dítha=I saw you asleep.

40. The past participle passive has for its termination *ta* or *tagḥ-ha* or *thagḥ*.

The *gḥ* has dropped out owing to a tendency in the language to slur over this guttural sound. The full form in *thagḥ* appears in the formation of the Perfect and Pluperfect tenses. In the 3rd person singular and plural of the Perfect tense, both forms occur:

3rd Pers. Sing., wártha *or* wárthagḥa.
„ „ *Plur.*, wárthant *or* wárthagḥant.

When the past participle is used as an adjective, the longer form in *thagḥ* is used:

e.g., jatḥagḥe mar murtha=the man who was struck has died.

41. In certain verbs *i*, and in others *á*, are inserted between the root and the termination of the perfect participle passive Mockler gives a useful rule, which states that *i* and *á* are used respectively in the case of verbs derived from the same roots as Persian verbs terminating in *ídan* or *ádan:*

e.g., ras, Bil. rasitha . . . . Pers. rasída.
osht Bil. oshtátha . . . „ ustáda.
de (Pers. dádan), Bil. dátha . . „ dáda.

But there are exceptions to this rule:

e.g., Bil. duzagḥ=to steal—*Past Part.* duztha.
Pers. duzdídan=to steal—*Past Part.* duzdída.

In many cases the formation of past participles is irregular:

e.g., nindagḥ=to sit—*Past Part.* nishta.
bandagḥ=to bind—*Past Part.* basta.
janagḥ=to strike—*Past Part.* jatḥa.

These irregularities are very similar to those in the corresponding Persian verbs.

42. When the guttural *kḥ* immediately precedes the past participle termination *ta*, *kḥ* and *t* are frequently transposed, and the guttural is changed into hard *k*:

e.g., ágḥ=to come—*Past Part.* ákḥta *or* átka.
doshagḥ=to sew—*Past Part.* dokḥta *or* dotka.
buskagḥ=to be loose—*Past Part.* bukḥta *or* butka.

t before *k* is sometimes modified into *th*. Bu*t*ka thus becomes bu*th*ka.

43. In the tenses formed from the past participle, all persons are used in the case of intransitive verbs. But in the case of transitive verbs the third person is always used preceded by the agent case of

the noun or pronoun denoting the person doing the act expressed by the verb :

e.g., ma shuthagḥán=I went.
má jatḥa=I struck.
(*See* Section 13.)

44. The negatives *na* and *ma* before a verb beginning with *á* are changed into *ne* and *me*, and *y* is inserted before *á* :

e.g., meyá=do not come.
neyárí=he will not bring.

(The *y* is very lightly pronounced.)

When *na* coalesces with *a*, the two vowels form *e*, *e.g.*, nesti=he is not (na asti); *na* before *ai* is modified into *ni*, *e.g.*, niyai=he will not come.

When *na* and *ma* precede *i*, *a* and *i* coalescing form the diphthong *ei* :

e.g., neílí=he will not leave (na ilí).
meíl=do not leave (ma il).

When *na* precedes *dítha* (*past part.* of gindagḥ=to see), *d* may be dropped, *e.g.*, neítha=he has not seen.

bi before *á* become *be* :

e.g., beyá=come.
beyár=bring.

When *bi* precedes *i*, one of the vowels is suppressed :

e.g., bil=leave (bi il).

bi before *w* becomes *ba* :

e.g., *ba*war=eat.

Before the Imperative of rawagḥ=to go, *bi* also becomes *ba* :

e.g., *ba*rau=go.

45. The Potential—

The potential of any verb is formed—

(1) By prefixing the past participle passive of the verb to one or other of the tenses of khanagḥ=to do :

e.g., ma wártha khanán=I can eat.
ma khutha na khanán=I cannot do it.
má wártha na khutha=I could not eat.

The final *a* of the past participle is sometimes dropped :

e.g., má khuth na khutha=I could not do it.

(2) By adding to the inflected form of the infinitive of the principal verb a tense of the verb "to be" :

e.g., ma waragḥa neyán=I cannot eat.

46. Causal Verbs—

Causal verbs are formed—

(1) By adding *ain* or *en* to the root of the simple verb:

e.g., ras-agḥ=to arrive.
rasain-agḥ=to cause to arrive.
waragḥ=to eat.
warainagḥ=to feed.

Most causal verbs belong to this class.

(2) By strengthening the vowel of the root:

e.g., thashagḥ=to run.
tháshagḥ=to cause to run.
tusagḥ=to be stunned.
tosagḥ=to stun.

(3) By strengthening the vowel of the root and adding *ain* or *en*:

e.g., buragḥ=to be broken.
borenagḥ=to break.

(4) Some causal verbs are quite irregular in their formation:

e.g., nindagḥ=to sit—*Past Part.* nishta.
Caus. neáthagḥ=to cause to sit—*Past Part.* neásta.
buskagḥ=to be loose—*Past Part.* bukḥta.
Caus. bozḥagḥ=to loosen—*Past Part.* bokḥta.

47. The continuation of an action ("going on doing") is expressed by adding a tense of the verb rawagḥ=to go, to the present participle of the verb denoting the action:

e.g., wafsána rawagḥe=he goes on sleeping.
ní ma avzar bián, án mar wafsána rawagḥe, ma cho khanán?=I am about to mount, but that man continues asleep, what am I to do?

48. The thorough completion of an action is expressed by the perfect participle active of the verb denoting the action followed by the perfect tense of the verb rawagḥ=to go (rawagḥ, *past participle* shutḥa or shtha):

e.g., i mar murtho shtha=this man has died outright.
sei Zarkháni kushto shthant=three Zarkhánís were killed outright.
ma náduráh bítho shthagḥán=I have fallen ill.

49. The repetition of an action (constantly doing) is expressed by prefixing *khapto* (perfect participle active of khafagḥ=to fall) to the verb denoting the action:

e.g., khapto degḥe=he constantly gives.
khapto dátha=he constantly gave.

50. Applying oneself to, or occupation in, an action is expressed by prefixing the perfect tense of khafagḥ=to fall, or miṛenagḥ=to attack, to the inflected form of the infinitive of the verb denoting the action. The preposition *pa* may be used before the infinitive:

e.g., ma khaptagḥán pa waragḥa=Urdu, kháne lagá.
híkḥ miṛentha waragḥa=Urdu, súr kháne lagá.
ní ma tai arza neshkhanán, mana pár nê, ma khaptagḥán pa likhagḥa=I cannot hear your petition at present, I have no time, I am engaged in writing.

51. A verbal adjective signifying "addicted to an action," "skilful in an action," is formed by adding *okḥ* to the root:

e.g., pindagḥ=to beg.
pindokh=addicted to begging.
juzagḥ=to walk.
juzokḥ=a good walker.
thashagḥ=to run.
thshokḥ=a good runner, swift.
degḥ=to give.
deokḥ=addicted to giving.
nagḥan-deokḥ=a giver of bread, a hospitable man.

52. Another verbal adjective is formed by adding *í* or *ígḥ* to the infinitive of a verb:

e.g., waragḥí or waragḥígḥ=fit for eating or drinking.
i áf waragḥígḥ ê=this water is fit for drinking.

53. The verb bígḥ=to become, to be, is conjucated regularly:

e.g., 3rd Sing. Pres. . . bígḥe.
,, Fut. . . . bí.
,, Perf, . . bítha.

bígḥ corresponds to the Pers. búdan.

The following forms are used, which may be compared with the Pers. am=Eng. am, ſ=art, ast=is.

	Sing.	*Plur.*
Bil.	*1st Pers.* án=I am.	*1st Pers.* ún=we are.
	2nd ,, ê=thou art.	*2nd* ,, ê=ye are.
	3rd ,, ê=he is.	*3rd* ,, ant, anti=they are

Imperfect.

	Sing.	*Plur.*
1st Pers.	thán=I was.	thon=we were,
2nd ,,	thê=thou wert.	thê=ye were.
3rd ,,	thi or tha or ath =he was.	thán, thant=they were.

Other forms are—

asti=he is (Pers. hast).
asta=he was.
aston=we were.
astant=they were.

54. The verb ágh=to come, presents some peculiarities. The root is strengthened in the parses derived from the infinitive by the prefix *man* or *peṭh*. After *peṭh* the initial vowel of *ágh* is sometimes shortened :

Pres., manágḥe, peṭhágḥe or peṭhagḥe=he comes.
Imper., manágḥetha=he was coming.
Aor. & Fut., kai or biye=he will come, he may come. (See § 34.)
Imperative, beyá=come.
Perfect, ákḥta or átka=he has come. (See § 42.)

In the tenses of áragḥ=to bring, derived from the infinitive the prefix *man* is optionally used.

55. A list of the most common verbs with their principal parts is given at pages 28-32.

CHAPTER VIII.—ADVERBS.

56. Adverbs are formed from adjectives by adding the termination *igḥa* or *ia* :

e.g., *Adj.* jawán=good, *Advb.* jawánigḥa, jawánia=well.
„ narm=soft, „ narmigḥa, narmia=slowly.
„ sakhe=brave, „ sakhigḥa, sakhia=exceedingly.
„ kam=little, „ kamenigḥa=to a small extent.

The more southern dialects prefer the softer form in *ia*.

57. A list of the adverbs of time, place, &c., most usually employed, is added :

Adverbs of Time.

kaṭhe=when?
ní=now.
aula=formerly, at first.
pesha=at first.
guda=afterwards.
yá bare=once.
hech bar, hech bároa, hizḥ bar } =once.
dánkho=till.
maroshe=to-day.
doshí=last night.
begáh=in the evening.
bángáh=to-morrow morning.
thíh bángáh=on the morning after next.
zí=yesterday.
phairí=the day before yesterday.
phisphairí=three days ago.
har ro=daily.
kaṭhe=ever.
haṭhe=then.

Adverbs of Place.

ețha=here.
hawețha=here.
oțha=there.
hawoțha=there.
pețha=to this place, hither.
poțha=to that place, thither.
chețha=from here, hence.
choțha=from there, thence.
shawețha=from here, hence.
ingo=in this direction.
ángo=in that direction.
thángo?=in what direction?
ingura=on this side.
ángura=on that side.
i phalwa=on this side.
án phalwa=on that side.
ingurí phalwa=on this side, on the near side.
pushtí phalwa=behind, on the far side.
ba kho?=where?
azḥ kho?=whence?
dara=outside.
paṭha=behind.
randa=behind.
pushta=behind.
denva=before.
sara=before, in front.
chhera=below.
buna=below.
jahla=below.
burza=above.
kargḥa=above.
níanwagḥa=in the middle.

Miscellaneous Adverbs.

cho=thus.
hacho=thus.
chona=thus.
chacho?=how?
cho?=how?
na=not.
na-inna=no.
hau=yes.
pachi?=why?
kam=little.
báz=much.
geshtar=generally.
gwas=enough.
nuwán=perhaps.
harbáwe=certainly.
peḍ=at all.

CHAPTER IX.—Prepositions and Postpositions.

58. Most postpositions are merely nouns in the locative case (*i.e.*, inflected by *a*).

Prepositions govern the noun in the form inflected by *a*.

Postpositions govern the genitive case:

e.g., go sardara=with the chief.
sardar nemgḥa.
sardara=to the chief.
khohání niánwa=in the hills.

List of Prepositions.

azh, *ash*, *chi*, *shi* = from.
pa = to, in order.
gwar, *gura* = to, with.
nemgha = to.
láfa = in, within, into.
ma = in.
man = in.
go = with.
gwar = with.
par = for, for the sake of.
dáin = to, up to.
andara = in, within, into.
dara = out—without.
sánga = for the sake of.
siwá = except.
bájh = except.
chaka = upon.
sara = upon, on account of.
buna = below.
niánwa = in, within.

CHAPTER X.—Conjunctions.

List of Conjunctions.

di-di = both, and.
hai-hai = either, or.
guda = then, afterwards.
ki = that.
agh = if.
áhir = if.
powakán or pa hawán khá = therefore.
pa hawe sánga = therefore.

List of Nouns, &c.

Nouns denoting Human Beings and Relationships.

Bilochí.	*English.*	*Bilochí.*	*English.*
Mardam	Human being, male or female.	*Gohárzákht*	Sister's child.
Mar	Man.	*Bráth*	Brother.
Jan	Woman.	*Brázákht*	Brother's child.
Pith	Father.	*Nákho*	Uncle, father's brother.
Piruk	Grandfather,	*Nákhozákht*	Uncle's child.
Máth	Mother.	*Wasrik*	Father-in-law.
Nakh	Grandmother.	*Wasarzákht*	Brother-in-law or sister-in-law.
Bachh	Son.	*Wase*	Mother-in-law.
Ianikh	Daughter.	*Nashár*	Son's, nephew's or brother's wife.
Nawásagh[1]	Grandson.	*Chhorav*	Boy.
Chukh	Young child.	*Chhorí*	Girl.
Gohár	Sister.		

[1] For "nawásagh," "chugzákht" (a corruption of chukhzákht) is employed by some.

LIST OF NOUNS, &c.—*continued.*

Bilochí.	*English.*	*Bilochí.*	*English.*
Bulru[1] .	. A young child, infant.	*Thíh* .	. Slave (male).
Warná .	. Grown up to manhood.	*Molid* .	. Slave (female).
Pír . .	. Old.	*Domb* .	. Minstrel.
		Lorí .	. Minstrel.

Nouns denoting Animals.

Galagh .	. A number of horses.	*Shwánkh* .	. Goatherd.
Múthin .	. Mare.	*Mesh* .	. Dumba or thick-tailed sheep.
Nariyán .	. Horse.	*Gúrándh* .	. Ram.
Khuragh .	. Foal (of mare or ass).	*Rid* . .	. Sheep (bherí).
Galfán .	. Syce.	*Gwarakh* .	. Lamb (male or female, unweaned).
Khur .	. Stable.	*Ghaṭor* .	. Lamb (male, weaned).
Gokh .	. Cow.	*Phulát*[5] .	. Lamb (female, weaned).
Khíragh[2] .	. Bull.	*Mehar* .	. Flock of sheep.
Ror .	. Calf (unweaned).	*Pahnwál* .	. Shepherd.
Phuráf[3] .	. Female calf (weaned).	*Gwarphar* .	. Flock of lambs.
Dhápar .	. Male calf (weaned).	*Hushtar* .	. Camel, male or female.
Goram .	. Herd of cows.	*Lerav* .	. Camel, male.
Gawál .	. Cowherd.	*Dáchí* .	. Camel, female.
Mehí .	. Buffalo.	*Hir*[6] .	. Camel calf.
Búz .	. Goat.	*Mázát* .	. Camel calf (2 years old).
Shanikh .	. Kid, male or female, before it is weaned.	*Trihán*	. Camel, calf (3 or 4 years old).
Pohar[4] .	. A male kid (weaned).	*Bag* . .	. Herd of camels.
Gísh .	. Female kid (weaned).	*Lágh* .	. Male ass.
Ramigh .	. Flock of goats.	*Khar or Khar*	. Female ass.
Zahghal .	. Flock of kids.	*Báhir* .	. Herd of donkeys.

[1] The different stages of life are thus represented: 1. Bulru = a child in arms 2. Chhorav = say, from 2 years to 9 years. 3. Chhorát = boy who has begun to wear paijámas (shalwar), say, from 9 years to 15 years. 4. Warná = a full-grown man or woman. In the case of the man, dated from growth of beard (Lat. *Juvenis*), say, from 15 to 45. 5. Pír = an old man.

[2] Káhir, khaighar, or khárigar are the common forms. I have never heard khíragh used.

[3] Also called bhárav by Northern Biloches.

[4] Pohar in reality is used both of weaned and unweaned male kids. A weaned male is called "chelote pohar" or "chatav."

[5] I do not think *ghaṭor* and *phulát* are applied, at least exclusively, to lambs that have been weaned.

[6] "Hir" is the name of a camel calf, so long as its mother has not produced another, *i.e.*, till about 2 years old. It is called *mazát* tillia third calf is born from its mother.

Names of Wild Animals used for Food.

Bilochí.	*English.*	*Bilochí.*	*English.*
Vashke	Any (wild) animal which Muhammadans can lawfully eat.	*Pháshan*	Markor (male).
		Khoí	Markor (female).
		Gad	Uriyál (female).
Ásk[1]	Deer, male or female.	*Gurándh*	Uriyál (male).
		Gor	Wild ass.
Sarwán	Buck.	*Jángo*[2]	"Kotáh pácha" (Hetu Ram).
Thíthal	Hind.		
Kháolo (or *ror*)	Young of deer (male or female).	*Khargoshk*	Hare.

Names of Wild Animals not used for Food.

Rastar	Amimals which a Muhammadan may not lawfully eat.	*Hind*	Bitch.
		Már	Snake.
		Goj	Go-lizard.
		Mushk	Mouse.
Mazár	Tiger.	*Búghir*	Lizard.
Dihav	Leopard.	*Roghan resh*	A small kind of lizard.
Gurkh	Wolf.		
Abtar	Hyæna.	*Hirdik*	Squirrel.
Hikh	Pig.	*Kefokh*	A reptile like a snake, but not poisonous.
Tholagh	Jackal.		
Sikhun	Porcupine.		
Rophask[3]	Fox.	*Zím*	Scorpion.
Duzhik	Hedgehog.	*Jít*	Any aminal of snake, scorpion, or lizard tribe.
Thshik	Dog (male or female).		
Bíng	Dog.	*Niwar*	Mongoose.

Parts of Animals.

Saghar	Head.	*Grânz*	Nostril.
Denv	Face.	*Daf*	Mouth.
Anishagh	Forehead.	*Jor*	Lip.
Burmán	Eyebrow.	*Dathán*	Tooth.
Chham	Eye.	*Zawán*	Tongue.
Thelagh	Ball of eye.	*Kákro*	Part of throat at root of tongue.
Mishásh	Eyelash.		
Kos (*chham kos*)	Eyelid, applied to both upper and lower lids.	*Naroch*	Windpipe.
		Pokokh	Gullet.
Dídokh	Pupil of eye.	*Gosh*	Ear.
Phonz	Nose.	*Phut*	Hair.
		Galálakh	Hanging locks.

[1] Northern Biloches use *ásk* only as feminine.

[2] This word is not given in the vocabulary contained in Mr. Dames' "Sketch of the Northern Balochí Language." In Johnson's "Persian, Arabic and English Dictionary" *koták pácha* is translated —"Name of a quadruped with a spotted back and horns like a deer."

[3] *Ronar* and *Lombar* are also used. The latter is a Sindhí word.

Parts of Animals—continued.

Bilochí.	*English.*	*Bilochí.*	*English.*
Rísh	Beard.	*Khond*	Knee.
Birot	Moustache.	*Páth much*	Ankle.
Khofagh	Shoulder.	*1, Phúsht; 2, Masuk; 3, Nem*	Back.
Dast	Arm from shoulder to finger tips.	*Phost*	Skin.
Nákhun	Nail.	*Dumb*	Tail.
Sarosh	Elbow.	*Shá* [3]	Horn.
Pahlí, *Pahnáth* [1]	Side.	*Ghut*	Throat.
Láf	Belly.	*Hásh*	Double tooth.
Khutigh	Kidney.	*Bachí*	Temple.
Saren	Back part of waist.	*Chhambav*	Hand.
Sínagh, *Dúbar*	Chest.	*Much*	Wrist.
Gwar	Breast.	*Mordánagh*	Finger or toe.
Bardast	Shoulder blade.	*Dep* [4]	Thumb.
Roth	Intestines.	*Gadí*	Middle finger.
Nafagh	Navel.	*Zarí*	Finger next little finger.
Nepas	Spleen.	*Chúch* [5]	Little finger.
Saghandán	Stomach.	*Sand*	Knuckle.
Páth	Leg.	*Nalí*	Lower arm below elbow.
Rán [2]	Thigh.	*Básk*	Upper arm below elbow.

Birds and other Winged Creatures.

Káhní [6]	Pigeon.	*Gorágh*	Crow.
Sháthlo	Dove.	*Khargaz*	Vulture.
Khiwinjar [7]	Partridge.	*Giyánch*	Malála bird.
Charaz	Obárah.	*Jhirke*	Sparrow.
Khitikkar	A kind of partridge.	*Tis*	The sarcherí, a little bird which builds a large and very curious nest.
Sesún [8]	Small kind of partridge.	*Mahishk* [9]	Fly.
Chúpákho	A small bird called by Jats chapákhí.	*Súthí*	Mosquito.
Chalgosagh	Shabpar (Hetu Ram) (? bat)	*Phurí*	A small kind of mosquito.
		Gumaz	Hornet.

[1] *Pahlí* properly = ribs, *pahnáth* = whole side.
[2] Also *satal* = thigh.
[3] Also *srong* or *sro*.
[4] Northern Biloches called thumb *máthkí mordánagh*, and the finger next it *kasga chhat*.
[5] Northern Bilochí *Kúko*.
[6] Also called *kafot*.
[7] The chakor is called *Kavg*.
[8] Not translated in original, probably intended for *Sesi*, a small kind of partridge.
[9] Or *Mishishk*. The bee is *benagh*, *mishishk*, *i.e.*, the honey-fly.

Clothing and Jewellery.

Bilochí.	*English.*	*Bilochí.*	*English.*
Guṭh [1]	Cloth (not made up).	*Saṭh* [2]	Ornaments.
Jar	Clothes (made up).	*Phuloh*	Nose-ring.
Pāgh	Turban.	*Chulumb*	Ear-ring.
Phushṭi	Man's chadar.	*Has* / *Tokh*	Necklace.
Shalwar	Paijámas	*Sanghar*	Necklace.
Kurtí [1]	Coat.	*Lukrí*	Pendant hanging from chain round the neck.
Sarí	Woman's chadar.		
Phashk	Woman's chola.	*Mangul* [3]	Bracelet.

Weapons.

Túfak	Gun.	*Azhgízh*	Steel from which light is struck.
Zaham	Sword.	*Phurz* [4]	Tinder.
Dhál (or *ispar*)	Shield.	*Khoh*	Flint.
Druhání	Pistol.	*Chabázír* [5]	Iron hook from which the ázhgizh hangs.
Kárcha	Knife.	*Ahnmácha* [6]	Powder-flask.
Zahamband	Sword-belt.	*Tírdán*	Bullet-pouch.
Jukht	Scabbard.	*Darmán*	Powder.
Khísagh	Pouch in which tinder and flint are kept.	*Tír*	Bullet.

Trees and Plants.

Phír	Jál tree.	*Izhruk*	Semár tree.
Kaler	Karíl bush.	*Pakht*	A kind of willow.
Khunor	Ber tree.	*Gaz*	Ley tree.
Kháwar	A kind of kandha	*Hízishk*	Kip tree.
Kharagh	Ak bush.	*Gíshtar*	Gíshtar bush, a plant with smooth green shoots, like those of the Karíl.
Hath	Olive tree.		
Chaghird	Kikar tree.		
Zánmur	Afband tree, used as a medicine.		

[1] *Kurtí*, long, close fitting coat reaching to heels.
[2] Also *gáh*. For list of jewels, see note on page
[3] *Add* Moshagh=shoe.
Chhabha=leather sandal.
Swáth=sandal made of leaves of dwarf palm.
Páthguzár=sandal generally.
[4] The tinder is made of the fibres of the dwarf palm. The tinder is laid on the steel (ázhgízh), and ignited by striking the steel with the flint. The tinder is then applied to the tow (palíta), with which the powder is ignited.
[5] Also called *kundí*.
[6] Northern Biloches call a wooden powder flask *náldán*, and the leather case in which the flasks are kept *náldán lugh*.

Trees and Plants—continued.

Bilochí.	*English.*	*Bilochí.*	*English.*
Khír	Kandha tree.	*Phatrík*	Gani tree.
Khunar	A thorny bush with small pinnate leaves.	*Drashk*	Tree.
		Renv	Grass.
		Khshár	Agriculture.
Búz	Kukul, a kind of Kikar.	*Zurth*	Jowár.
		Gandenv	Wheat.
Tirút	Maitr tree.	*Gadobar*	Makkí.

Articles of Human Food and Drink.

Ward	Food.	*Arth*	Atta.
Naghan	Bread.	*Kák*	Biloch cakes. They are made by putting a dough of atta and water round a heated stone.
Náwarash	Relish with bread.		
Gozhd	Flesh.		
Sajjí	Roasted.		
Shír	Milk.		
Mastagh	Curds.	*Benagh*	Honey.
Akhar [1], *Jan*	Butter-milk.	*Shakhal*	Sugar (misrí).
Moshin [2], *Nemagh*	Butter.	*Phúlkand*	Sugar (white, soft).
		Mushtí	Gur.
Roghan	Ghí.	*Háragh*	A kind of date.
Vash	Sweet.	*Sawárik* [3]	Breakfast.
Zahr	Bitter.	*Shám*	Evening meal.
Jaur	Sour.	*Phímáz*	Onion.
Murján	Pepper.	*Bar*	Fruit.
Waház	Salt.		

The Elements and Heavenly Bodies, &c.

Af	Water.	*Huthá*	God.
Ás	Fire.	*Raghám*	Cloud.
Dighár	Land.	*Noth*	Rain-cloud.
Gwáth	Wind.	*Haur*, *Gwárish*	Rain.
Azhmán	Heaven.	*Girokh*	Lightning.
Máh, *Nokh*	Moon.	*Napt*	Thunderbolt.
Istar	Star.	*Grand*	Thunder.
Rosh	Sun.	*Traungal*	Hail.
Firishtagh, *Malákh*	Angel.	*Drín*	Rainbow.
		Gwahar	Cold, frost.
Malkamíth	Angel of Death.	*Dithlo*	Mist.

[1] Also called *gora*.
[2] "Moshin" is properly "ghí," not "butter."
[3] Northern Biloches give the name both to the morning and the evening meal.

The Elements and Heavenly Bodies, &c.—continued.

Bilochí.	*English.*	*Bilochí.*	*English.*
Muzh [1]	Dust.	*Thokh*	Level ground between two hills.
Hákh	Earth.		
Rekh	Sand.	*Cháth*	Well.
Khoh	Stone, hill.	*Mand*	Spring.
Judav	Cave.	*Dor*	Natural tank or pool.
Ther	Hill.		
Drang	Precipice.	*Othigh*	Artificial tank.
Khandagh, *Vad*	Upward slope of a hill.	*Hangar*	Charcoal.
		Phur	Ashes.
Kaur	Hill torrent.	*Phúr*	Clod of earth.
Chur	A small hill torrent.	*Kund* [2]	Bank of stream.

Houses and Furniture, &c.

Halk	Village.	*Hartil*	A large saddle-bag.
Logh	Dwelling-place.		
Logh-wázha	Master of the house.	*Barzí*	Piece of cloth for covering a bundle.
Logh-bánuk	Mistress of the house.	*Kharar*	Woollen blanket.
Kirí, *Kul*	Hut made of matting.	*Falási*	Carpet.
		Lhef	Blanket.
Parchal	Kanát of goat's skin.	*Saria*	Pillow.
		Shekhan	A cloth into which atta falls as wheat is ground.
Maddí, *Bunagh*	Property of all sorts (moveable).	*Jhatar*	Grinding-stone.
Taghard	Matting, chatai.	*Dún*	A mátr, *i.e.*, earthen dish into which atta falls as wheat is ground.
Shifikk	Iron peg in grinding-stone.		
Geshan	A sieve made of the dwarf palm for cleaning atta.	*Thafagh*	Oven.
		Dez	Degchi.
Dikh	Spinning-wheel.	*Kuthagh*	Three stones forming a fireplace.
Azína	Mirror.		
Afkan	Surma box.	*Kadah*	Kathora.
Shefagh	Surma stick.	*Aphán*	Leather bag for atta.
Sirmugh	Surma.		
Sarand	Comb.	*Khalí*	Mashak.
Sanak, *Sark*	Wooden kneading trough.	*Híz*	A mashak in which butter is made.

My translation appears to be incorrect. "Muzh does not mean dust; it means vapour, and is identical with díthlo" (Lieut. Jennings). Dames translates "mist after rain."

Dames notes that "khund" is a Sindhí word, and translates:—"a piece of ground enclosed by a bend in a torrent bed."

Houses and Furniture, &c.—continued.

Bilochí.	*English.*	*Bilochí.*	*English.*
Zik .	. Leather bag for ghí.	*Thah* .	. Camel pack saddles.
Gwálagh .	. Bullock pack saddles.	*Shíshan* .	. Needle.
		Bandíkh .	. Thread.

Divisions of Time.

Sál .	. Year.	*Bashm* .	. Sáwan.
Nokh, *Máh*	. Month.	*Suhail* .	. Assu.
		Chilí khushk	. Magghar.
Zíwistán .	. Cold weather.	*Chilí tar* .	. Mágh.
Ahar .	. Hot weather.	*Bhárkha* .	. Chaitr.
Rosh .	. Day.	*Nem shaf*.	. Midnight.
Shaf .	. Night.	*Pathi shaf*.	. End of night.
Mazen bángáh	. Early in morning.	*Phagena* .	. In the early morning.
Roshtika .	. At dawn.		
Goel . .	. Time of morning meal.	*Bángáh* .	. Morning from morning till midday.
Nermosh .	. Midday.		
Burz peshín	. Early part of afternoon, say, 2 o'clock.	*Maroshe* .	. To-day.
		Bángáh .	. Tomorrow.
		Thíh bángáh	. Morning of second day.
Jahl peshín	. Later part of afternoon, say, 4 o'clock.	*Zí* . .	. Yesterday.
		Phairí .	. Day before yesterday.
Begáh .	. Evening . .		
		Phisphairí	. Three days ago.
Shám .	. First watch of night, about 9 o'clock.	*Doshí* . .	. Last evening.
		Pharandoshí	. Evening of day before-yesterday.
Sarí waháv	. First sleep, early part of night.	*Begí shaf* .	. To-night.
		Maroshe shaf	. To-night.
Zahrí waháv	. Later part of the night.	*Begáh bángáh*	. "Áj kal," shortly.

War and Theft.

Lashkar .	. Army, both horse and foot.	*Ghal*, *Dúng*	. Band of marauders (on foot).
Ghorav .	. Troop of horsemen.	*Chárí* .	. Spy, scout.
		Tham bígh .	. To lie in ambush.
Pásna .	. Marauding attack, cattle-lifting.	*Panjik* .	. Chief's share of spoil.
Dáh .	. News of the approach of a marauding band or of thieves.	*Rez* . .	. Headman's share of spoil.
		Túman .	. Clan.

War and Theft—continued.

Bilochí.	*English.*	*Bilochí.*	*English.*
Páro	Section of clan.	*Bahár*	Share.
Pahlí	Small sub-division of a clan.	*Ráhzan*	(1) Guide; (2) robber.
Sardar	Chief.	*Bhare mar*	Brave man.
Mukaddim	Headman.	*Laghor*	Coward.
Ráj	Clan, subjects of a Túmandár.	*Wáhu* / *Gwáng*[1]	Alarm cry.
Siyál	(1) Stranger, enemy; (2) guest; (3) equal.	*Thoshagh*	Provisions, stores.
Duz	Thief.	*Piráí*	Charitable gift, share given to a religious man.
Duzí	Theft.		

Miscellaneous Terms.

Zar	Money.	*Dáth gipt*	*Len den.*
Hawáse	Eight annas.	*(1) Wám, (2) bathal (3) por.*	Debt.
Sháhí	Two annas.	*Síth*	Profit
Dig	Two paisa.	*Thíragh*	Horse's nose-bag.
Panjí	One-quarter anna.	*Ríband*	Horse's forehead fringe.
Kushk[2]	Money (rupees, annas or pies).	*Horjín*	Saddle-bag.
Gwar	Four káuris.	*Granchh.*	Knot in chadar in which money, &c., are kept.
Asin	Iron.	*Dár*	Wood.
Nora	Silver.	*Thákh*	Leaf of tree.
Tangav	Gold.	*Shamb*	Branch.
Sís	Lead.	*Burzí denv*[3]	West.
Dás	Sickle.	*Jahlí denv*	East.
Kodal	Mattock.	*Rosh ásan*	East.
Thfar	Axe.	*Rosh írshthagh*	West.
Bakhal	Hindu shopkeeper.		
Jaghdál	Jat.		

LIST OF VERBS.

[The principal parts, from which all others are easily formed, are given.]

Infinitive.	*Meaning.*	*Past Participle.*	*3rd Sing., Prest.*	*3rd. Sing., Aorist.*	*2nd Sing., Imperative.*
Agh	To come	*Akhta* or *átka*	*Pethaghe manághe.*	or *Kai*	*Beyá.*
Áragh	To bring	*Artha*	*Áraghe*	*Kárí*	*Beyár.*

[1] *Gwánk* is probably intended.

[2] Kashk="kaurí" (Lt. Jennings). And so Dames.

[3] In the original "burzí denv" is translated north, and "jahlí dènv" south. The translations given above are, however, correct. The Jat words "ubha" and "lamma" are used respectively for "north" and "south." The east is also called "srení phalwa" or "chherí phalwa."

LIST OF VERBS—*continued.*

Infinitive.	*Meaning.*	*Past Participle.*	*3rd Sing., Present.*	*3rd Sing., Aorist.*	*2nd Sing., Imperative.*
Árainagh	To cause to bring.	*Áraintha*	*Árainaghe*	*Kárainí*	*Árain.*
Ashkhanagh	To hear	*Ashkhutha*	*Ashkhanaghe.*	*Ashkhat*	*Beyash-khan.*
Ashkhanainagh.	To cause to hear.	*Ashkhánaintha.*	*Ashkhanainaghe.*	*Askhanainí*	*Ashkhanain.*
Ilagh	To abandon, allow.	*Ishta*	*Ilaghe*	*Kilí*	*Bil.*
Oshtagh	To stand	*Oshtátha*	*Oshtaghē*	*Koshtí*	*Bosht.*
Oshtainagh	To cause to stand.	*Oshtainiha*	*Oshtainaghe*	*Koshtainí*	*Oshtain.*
Írkhafagh	To descend	*Írkhapta*	*Írkhfaghe*	*Írkhafi*	*Írkhaf.*
Aksagh	To sleep	*Akista*	*Aksaghe*	*Kaksí*	*Beyakis.*
Awasta bígh	To know	*Awasta bítha.*	—— *bíghe*	—— *bí*	—— *bí*
Otak khanagh.	To encamp	*Otak khutha*	—— *khanaghe.*	—— *khat*	—— *khan.*
Buragh	To cut	*Buritha*	*Buraghe*	*Burí*	*Bur.*
Baragh	To carry away.	*Burtha*	*Baraghe*	*Bárt*	*Bar.*
Bandagh	To bind	*Basta*	*Bandaghe*	*Bandí*	*Band.*
Bandainagh	To cause to bind.	*Bandaintha*	*Bandainaghe.*	*Bandainí*	*Bandain.*
Buskagh	To be loose, get loose.	*Bukhta*	*Buskaghe*	*Buskí*	*Busk.*
Boshagh	To loosen	*Bokhta*	*Boshaghe*	*Boshí*	*Bosh.*
Borenagh	To break	*Borentha*	*Borenaghe*	*Borení*	*Boren.*
Buragh	To be broken	*Prushta* [1]	*Buraghe*	*Burí*	*Bur.*
Bígh	To be	*Bítha*	*Bíghe.*	*Bí*	*Bí.*
Bál giragh	To fly	*Bál gipta*	*Bál giraghe*	*Bál girt*	*Bál gir.*
Brisenagh	To spin	*Brisentha*	*Brisenaghe*	*Brisení*	*Brisen.*
Phashagh	To be cooked	*Pakkha*	*Phashaghe*	*Phashí*	*Phash.*
Phashainagh	To cause to be cooked, cook.	*Phashaintha.*	*Phashainaghe.*	*Phashainí*	*Phashain.*
Phajáragh	To recognise	*Phajártha*	*Phajáraghe*	*Phajkárí*	*Phajár.*
Polagh	To seek	*Poltha*	*Polaghe*	*Polí*	*Pol.*
Phadegh	To ruin	*Phadátha*	*Phadeghe*	*Phadí*	*Phadí.*
Purkhanagh	To fill	*Pur khutha*	*Purkhanaghe*	*Pur khat*	*Pur khan.*
Pursenagh	To ask	*Pursentha*	*Pursenaghe*	*Pursení*	*Pursen.*
Pindagh	To beg alms	*Pindtha*	*Pindaghe*	*Pindí*	*Pind.*
Phaindáragh	To point out	*Phaindáshta*	*Phaindáraghe.*	*Phaindárí*	*Phaindár.*
Polkhanagh	To ask	*Polkhutha*	*Polkhanaghe.*	*Pol khat*	*Polá khan.*
Thashagh	To run	*Thakhta*	*Thashaghe*	*Thashí*	*Thash.*
Tháshagh	Make to run	*Thákhta*	*Tháshaghe*	*Tháshí*	*Thásh.*
Tursagh	To fear	*Turstha*	*Tursaghe*	*Tursí*	*Turs.*
Tharagh	To return	*Thartha*	*Taraghe*	*Tharí*	*Thar.*

[1] I think a regular past participle *buritha* is also used, *e.g.*, *lashkar buritha*=the army has been routed.

LIST OF VERBS—*continued.*

Infinitive.	*Meaning.*	*Past Participle.*	*3rd Sing., Prest.*	*3rd Sing., Aorist.*	*2nd Sing., Imperative.*
Tharenagh	To make to return.	*Tharentha*	*Tharenaghe*	*Tharení*	*Tharen.*
Thegh	To be built	*Thaitha*	*Theghe*	*Thai*	*Thai.*
Tháainagh	To build	*Tháaintha*	*Tháainaghe*	*Tháainí*	*Tháain.*
Thápuragh[1]	To lame oneself.	*Thápurtha*	*Thápuraghe*	*Thápurí*	*Thápur.*
Tusagh	To be stunned.	*Tustha*	*Tusaghe*	*Tusí*	*Tus.*
Tosagh	To stun, put out a light.	*Tostha*	*Tosaghe*	*Tosí*	*Tos.*
Tafagh	To become hot.	*Taftha*	*Tafaghe*	*Tafí*	*Taf.*
Janagh	To strike	*Jatha*	*Janaghe*	*Jant*	*Jan.*
Juzagh	To go	*Justha*	*Juzaghe*	*Jusí*	*Juz.*
Jhegh	To come to an end.	*Jhetha*	*Jheghe*	*Jhé*	*Jhé.*
Jakagh	To stand	*Jaktha*	*Jakaghe*	*Jakí*	*Jak.*
Cháragh	To spy	*Chártha*	*Cháraghe*	*Chárí*	*Chár.*
Chinagh	To pick up	*Chitha*	*Chinaghe*	*Chiní*	*Chin.*
Chikagh	To draw	*Chiktha*	*Chikaghe*	*Chikí*	*Chik.*
Hoshenagh	To dry	*Hoshentha*	*Hoshenaghe*	*Hoshení*	*Hoshen.*
Khandagh	To laugh	*Khandtha*	*Khandaghe*	*Khandí*	*Khand.*
Dinagh	To tear	*Dirtha*	*Dinaghe*	*Diní*	*Din.*
Doshagh	To milk	*Doshta*	*Doshaghe*	*Doshí*	*Dosh.*
Doshagh	To sew	*Dokhta*	*Doshaghe*	*Doshí*	*Dosh.*
Degh	To give	*Dátha*	*Degh*	*Dá*	*Dé.*
Dar khanagh	To pùt out	*Dar khutha*	*Darkhanaghe*	*Dar khat*	*Dar khan.*
Dar khafagh	To ascend, to issue.	*Dar khapta*	*Darkhfaghe*	*Darkhfí*	*Darkhaf.*
Drushenagh	To grind	*Drushentha*	*Drushenaghe.*	*Drushení*	*Drushen.*
Dáragh	To hold	*Dáshta*	*Dáraghe*	*Dárí*	*Dár.*
Drikagh	To jump	*Driktha*	*Drikaghe*	*Drikí*	*Drik.*
Drikenagh	To cause to jump.	*Drikentha*	*Drikenaghe*	*Drikení*	*Driken.*
Rawagh	To go	*Shutha*[2]	*Rawaghe*	*Rauth rau*	*Barau.*
Ro khanagh	To light	*Ro khutha*	*Ro khanaghe.*	*Ro khant*[3]	*Ro khan.*
Reshagh	To sow	*Rikhta*	*Reshaghe.*	*Reshí*	*Resh.*
Resenagh	To draw out	*Resentha*	*Resenaghe*	*Resení*	*Resen.*
Rasagh	To arrive	*Rasitha*	*Rasaghe*	*Rasí*	*Ras.*
Runagh	To reap	*Ruta*	*Runaghe*	*Runí*	*Run.*
Rumbagh	To run	*Rumbtha*	*Rumbaghe*	*Rumbí*	*Rumb.*
Zíragh	To take away	*Zurtha*	*Zíraghe*	*Zírí*	*Zír.*
Zánagh	To find out	*Zántha*	*Zánaghe*	*Zánt*	*Zán.*
Zágh	To bring forth.	*Zátha*	*Zághe*	*Zai*	*Zá.*

[1] Thápuragh=to trip badly (Lieutenant Jennings). Dames translates "to stumble."

[2] The proper past participle of *rawagh* is *rapta*, but *shutha* (Pers. shuda) is commonly used.

[3] Or *ro khat.*

LIST OF VERBS—*continued.*

Infinitive.	*Meaning.*	*Past Participle.*	*3rd Sing., Pres.*	*3rd Sing., Aorist.*	*2nd Sing., Imperative.*
Zinagh	. To take by force.	*Zitha*	. *Zinaghe*	. *Zint*	. *Zin.*
Zahr giragh	To get angry	*Zahr gipta*	. *Zahr giraghe.*	*Zahr girt*	. *Zahr gir.*
Sindagh	. To be broken.	*Sista*	. *Sindaghe*	. *Sindí*	. *Sind.*
Sígh	. To swell	. *Sítha*	. *Sighe*	. *Sí*	. *Sí.*
Sambaragh	. To get prepared.	*Sambartha*	. *Sambaraghe*	. *Sambarí*	. *Sambar.*
Sá-agh	. To shave	. *Saitha*	. *Sá'ghe*	. *Sai*	. *Sá.*
Soshagh	. To burn	. *Sokhta, sotka*	*Soshaghe*	. *Soshí*	. *Sosh.*
Sargiragh	. To set out	. *Sar gipta*	. *Sar giraghe*	. *Sar girt*	. *Sar gir.*
Shothagh	. To wash	. *Shushta*	. *Shothaghe*	. *Shothí*	. *Shoth.*
Shwashkagh	To sell	. *Shwakta*	. *Shwashkaghe.*	*Shwashkí*	. *Shwashk.*
Shashtagh	. To send	. *Shashta* / *Shashtátha*	*Shashtaghe*	. *Shashtí*	. *Shasht.*
Shamusagh	. To forget	. *Shamusta*	. *Shamusaghe*	. *Shamusí*	. *Shamus.*
Shar janagh	To sing a song.	*Shar jatha*	. *—janaghe*	. *—jant*	. *—jan.*
Khishagh	. To cultivate	. *Khishta*	. *Khishaghe*	. *Khishí*	. *Khish.*
Kushagh	. To kill	. *Kushta*	. *Kushaghe*	. *Kushí*	. *Kush.*
Kashagh	. To draw	. *Kashta*	. *Kashaghe*	. *Kashí*	. *Kash.*
Khanagh	. To do	. *Khutha*	. *Khanaghe*	. *Khat*	. *Khan.*
Khafagh	To fall	. *Khapta*	. *Khafaghe*	. *Khafí*	. *Khaf.*
Kulagh	. To cough	. *Kultha*[1]	. *Kulaghe*	. *Kulí*	. *Kul.*
Kanagh	. To go to ruin	*Kantha*	. *Kanaghe*	. *Kaní*	. *Kaní.*
Kanainagh	. To destroy	. *Kanaintha*	. *Kanainaghe*	. *Khanainí*	. *Kanain.*
Kharo bígh	. To stand	. *Kharo bítha*	. *Kharo bíghe*	. *Kharo bí*	. *Kharc bí.*
Geshagh	. To winnow	. *Gekhta*	. *Geshaghe*	. *Geshí*	. *Gesh.*
Gishenagh	. To select	. *Gishentha*	. *Gishenaghe*	. *Gishení*	. *Gishen.*
Gwánsagh	. To yawn	. *Gwánsta*	. *Gwánsaghe*	. *Gwánsí*	. *Gwáns.*
Gushagh	. To say	. *Gwashta*	. *Gushaghe*	. *Gushi*	. *Gwash.*
Guzagh	. To pass	. *Gwasta*	. *Guzaghe*	. *Guzí*	. *Guz.*
Gindagh	. To see	. *Dítha*	. *Gindaghe*	. *Gindí*	. *Gind.*
Gufagh	. To weave	. *Gwapta*	. *Gufaghe*	. *Gufí*	. *Guf.*
Gregh	. To weep	. *Gretha*	. *Greghe*	. *Gret*	. *Gre.*
Giragh	. To take	. *Gipta*	. *Giraghe*	. *Girt*	. *Gir.*
Gardagh	. To return	. *Gartha*	. *Gardaghe*	. *Gardí*	. *Gard.*
Grandagh	. To thunder	. *Grandtha*	. *Grandaghe*	. *Grandí*	. *Grand.*
Gwáragh	. To rain	. *Gwárta*	. *Gwáraghe*	. *Gwárí*	. *Gwár.*
Gwánjnagh	. To call	. *Gwánjtha*	. *Gwánjnaghe.*	*Gwánjant* or *Gwánka-jant.*	*Gwánjní.*[2]
Gonkhafagh	. To come up with	*Gon khapta*	. *Gonkhafaghe.*	*Gon khafí*	. *Gon khaf.*
Larzagh	. To tremble	. *Larstha*	. *Larzaghe*	. *Larzí*	. *Larz.*
Lekhagh	. To count	. *Lektha*	. *Lekhaghe*	. *Lekhí*	. *Lekh.*

[1] *Kuktha*, I think, is the commonly used form of the past participle.
[2] Also *gwánjan* or *gwánka jan.*

LIST OF VERBS—*concluded.*

Infinitive.	*Meaning.*	*Past Participle.*	*3rd Sing., Prest.*	*3rd Sing., Aorist.*	*2nd Sing., Imperative.*
Lothagḥ	. To ask for	. *Lottha*	. *Lothagḥe*	. *Lothí*	. *Loth.*
Likhenagḥ	. To conceal	. *Likhentha*	. *Likhenagḥe*	. *Likhení*	. *Likhen.*
Laḍagḥ	. To set out	. *Laḍtha*	. *Laḍagḥe*	. *Laḍí*	. *Laḍ.*
Miragḥ	. To die	. *Murtha*	. *Miragḥe*	. *Mirí*	. *Mir.*
Miṛagḥ	. To fight	. *Miṛtha*	. *Miṛagḥe*	. *Miṛí*	. *Miṛ.*
Mánagḥ	. To get tired	. *Mattha*	. *Mánagḥe*	. *Máni*	. *Mán.*
Mataínagḥ	. To exchange	*Mataíntha*	. *Mataínagḥe*	. *Mataíní*	. *Mataín.*
Mísenagḥ	. To wet	. *Mísentha*	. *Mísenagḥe*	. *Mísení*	. *Mísen.*
Míshenagḥ	. To suckle	. *Míshentha*	. *Míshenagḥe*	. *Míshení*	. *Míshen.*
Miṛenagḥ	. To attack	. *Miṛentha*	. *Miṛenagḥe*	. *Miṛení*	. *Miṛen.*
Mathagḥ	. To churn	. *Mattha*	. *Mathagḥe*	. *Mathí*	. *Math.*
Nindagḥ	. To sit	. *Nishta*	. *Nindagḥe*	. *Nindí*	. *Nind.*
Nishtenagḥ	. To place	. *Nishtentha*	. *Nishtenagḥe*	. *Nishtení*	. *Nishten.*
Neáṭhagḥ	. To cause to sit	*Neásta*	. *Neáṭhagḥe*	. *Neáṭhí*	. *Neáṭh.*
Waragḥ	. To eat or drink.	*Wártha*	. *Wáragḥe*	. *Wárt, wár*	. *War, bawar bor.*
Warainagḥ	. To feed	. *Waraintha*	. *Warainagḥe*	. *Warainí*	. *Warain.*
Wafsagḥ	. To sleep	. *Wapta*	. *Wafsagḥe*	. *Wafsi*	. *Wafs.*
Wángagḥ (1)	To read	. *Wángtha*	. *Wángagḥe*	. *Wángí*	. *Wáng.*
Wasta bígḥ	. To know	. *Wasta bítha*	*wasta bígḥe*	. *wasta bí*	. *wasa bí.*
Wasta khanagḥ.	To inform	. *Wasta khutha*	*Wasta khanagḥe.*	*Wasta khant*	. *wasta khan.*

[1] The Northern Bilochí form is *wáchhagḥ, wáchhtha.*

PART II.—EASY SENTENCES ILLUSTRATING HABITS AND CUSTOMS, &c.[1]

English.	*Bilochí.*
1. Who are you? What are you doing?	*Tau kaí é? chi khanaghé?*
2. I am a Biloch. I am cutting grass.	*Ma Bíloch án. Renva runaghán.*
3. You have'nt a mare . .	*Tara máthin hachi né.*
4. What will you do with grass?	*Renv chi khané?*
5. I have got a new mare .	*Máthin má nokhe gipta.*
6. Is the mare old or young? .	*Máthin warná é, pír é?*
7. From whom did you get it? What was the price?	*Azh kaia gipta? Chi bahá bítha?*
8. The mare is not a very young one. It is four years old. I got her from a Jat. Her price was sixty (literally three twenties) rupees.	*Máthin sakhia warnáé*[2] *né. Chhár sál bíghe. Azh Jaghdálea gipta. Áhí bahá sei gist rupíya bítha.*
9. Where did you get the money?	*Zar azh kho árthaghé?*
10. I sold my own cattle, four goats, two cows, three oxen. Having collected money (in this way) I got this mare.	*Wathí mála, chhár buz, do gokh sei khíragh*[3] *shwakta zar much khutho hawe máthin gipta.*
11. Will you sell the mare now?	*Ní máthin shwashké?*
12. No, I won't sell it.	*Inna, ma na shwashkán.*
13. Before you gave sixty rupees, now I will give you eighty (literally 4 twenties) rupees; you will have a profit of twenty rupees.	*Tau aula sei gist rupíya dátha, ní ma tara chhár gist rupíya deán; gist rupíya tara síth bíghe.*
14. I don't desire this sort of profit.	*Ma i range síth na lothaghán.*
15. To whom does this flock of sheep belong?	*I mehar kai é?*
16. I don't know . . .	*Mana kal né.*
17. Why have you settled here?	*Tau pachi etha nïshtaghé?*
18. I am grazing my herd of goats.	*Ma wathí ramigh chárnaghán.*
19. Where is your herd of goats?	*Tai ramigh ba kho é?*

[1] The references in the notes to Section 1, &c., are to paragraphs in the grammar S. B.=Southern Biloch dialects. N. B.=Northern dialects.

[2] Section 17*b*.

[3] *Khiragh*=bull. The words commonly used are "káhir" or "khaighar."

English.	*Bilochí.*
20. My herd of goats is drinking water at the pool.	*Mai ramigh dor*[1] *sara áfa waraghé.*
21. Why have you not gone with your herd of goats?	*Tau go ramigha pachi na shuthaghé*[2]*?*
22. My son and my nephew are watering my flock of goats.	*Mai bachh, mai barázákht ramighar áf deghaint.*
23. Is this flock of goats your own, or are you a goatherd?	*I ramigh tai wathí ki tau shwánkh é?*
24. This herd of goats belongs to God and to myself.	*I ramigh khuthaigh é mai jindagh é.*
25. Come hither . . .	*Ingo beyá.*
26. Whose son are you? . .	*Tau kai bachh é?*
27. I am Malang's son . .	*Ma Malang bachh ún.*
28. Where has your father gone?	*Tai pith thángo shutha?*
29. My father has taken a band against the Patháns.	*Mai pithá dúng zurtha Pathan chaka.*
30. Why haven't you accompanied him?	*Tau pachi gon na shuthaghé?*
31. I am still young. . .	*Dain má kshán ún.*
32. How many men are there in the band?	*Ma hawe dúnga chiktar mard é?*
33. There are fourteen men besides my father.	*Chhárdah mar thíh ant pánzdahmí mai pith é.*
34. Who is the guide? . .	*Ráhzan*[3] *kai é?*
35. My father is guide . .	*Ráhzan mai pith é.*
36. Where will the band go to?	*Dúng thán handa rauth*[4]*?*
37. The band will go against the Mirzai Patháns at Borav.	*Dúng Mirzai Pathan chaka Borava rauth.*
38. Why has a band been raised against the Mirzais?	*Mirzai chaka pachi dúng zartha?*
39. The Mirzais own much cattle, every one raises a band, seizes and carries off the cattle.	*Mirzai gwara goram báz é, har kas dúng zurtho jant (wa)*[5] *kharant.*
40. I have heard you have quarrelled with your brother.	*Má ashkhutha tau go wathí brátha galgala khutha.*
41. Some one has told you a lie, I have had no quarrel.	*Tai denva kaseá dirogh basta, má hachi galgala na khutha.*

[1] *dor*=a pool which drys up in the season of drought. *gar*=a pool in which there is always water.

[2] *Shuthaghé, shutha* used as past participle of *rawagh*=to go. The real past participle of *rawagh* is *rapta*. *Shutha* etymologically corresponds to Pers. *shuda*=become.

[3] *ráhzan*= (1) leader of band of robbers; (2) guide.

[4] *rauth*, see § 31. *rau* is the commonest form of 3rd sing. fut. of *rawagh*.

[5] *wa*, this conjunction is rarely, if ever, used.

English.	*Bilochí.*
42. The day before yesterday your cousin told me that the two brothers fought much with one another.	*Phairí tai nákhozákht mana hál dátha ki har do bráthán pa wathán sakhe miráí khutha.*
43. In saying so my cousin lied. It is his custom.	*Mai nákhozákht hacho dirogh basta. Ahí híl i rang é.*
44. How many brothers are there of you?	*Shwá chiktar bráth é?*
45. There are three of us, one older and one younger than myself.	*Má sei bráth ún, yake azh ma mazann,*[1] *yake ksán é.*
46. Are your father and mother living or dead?	*Tai pith máth zindagh é ki murtho shtha?*
47. They have been dead a long time.	*Azh derí dain murtha ghant.*
48. What occupation do you three brothers follow?	*Shwá har sei bráth chi kára khanaghaint?*
49. My elder brother tills the ground, the younger one herds goats, and I am a (government) servant.	*Mai mazen bráth khshára khishaghe, ksáen bráth ramigh cháraghe,*[2] *ma naukarí khanaghán.*
50. Is the land your own or not (literally "or another's")?	*Dighár wathí ki thígh*[3] *é?*
51. The land is my own . .	*Dighár mai jindagh é.*
52. My ancestors got it long ago.	*Azh deria mai phirián gipta.*
53. Come, you are welcome .	*Beyá drushákhtaghé .*[4]
54. [Answer to above, see note].	*Mahaira.*[4]
55. Are you well? are you happy?	*Duráh é? Khúsh é?*
56. I wish you well . . .	*Tai hair lothún.*
57. Are you well and happy? .	*Tau duráh é? Khúsh é?*
58. In peace	*Ma haira.*
59. Give me your news . .	*Hála dé.*
60. I am all right. I was at my home. I was going to Rajanpur. On the road I was overtaken by rain. I have come back to your house. All else is well.	*Hál hair é. Handa hithaghún. Rawaghethún Rájanpúra, ma daga haurá gipta, thartho tai handa ákhtaghún. Thíh hair é.*

[1] *mazann*, the reduplicating of the final letter denotes that a stress is laid on the last syllable in pronunciation.

[2] The correct form is *chárnaghe*.

[3] *thígheigh é* would be more correct.

[4] These and the succeeding sentences are specimens of greetings which are exchanged on meeting. *Drushákhtaghé* = "you are welcome," and the reply *ma haira* probably means "in peace."

English.	*Bilochí.*
61. Give me your news . .	*Tau hála dé.*
62. I am prosperous. God has blessed me. To-day he has given rain. I am exceedingly glad. God has brought you. All else is well.	*Mai ḥál hair é, ḥuthá ḥair khutha, maroshe ḥaur dáthe, ma sakhia vash ún. Huthá tara ártha. Thíh hair é.*
63. Where are you going? .	*Thángo rawé?*
64. I am going home . .	*Logha rawán.*
65. Bring water . . .	*Afa beyár.*
66. Bring it quickly . . .	*Zíthe beyár.*
67. Crouch down . . .	*Dúlo bí.*
68. Come forward . . .	*Denva beyá.*
69. Sit on the ground . .	*Dighára nind.*
70. Don't forget . . .	*Tara shamuse na.*
71. Cease (Urdú *bas karo*) .	*Gwas khan.*
72. Hold on (*ḳábu karna*) . .	*Húndí khan.*
73. Do it quickly . . .	*Zíthe khan.*
74. Be quick	*Ishtáfí khan.*
75. Go quickly . . .	*Tikaiya* [1] *barau.*
76. Come quickly . . .	*Zíthe beyá.*
77. Let it go	*Eshia bil de ki barau.*
78. Hold on to it. It will fly away. Don't let it go.	*Eshia húndí khan, bál gírt, ma rau?*
79. Turn to the left . .	*Chhape dasta thar.*
80. Come after me . . .	*Mai patha beyá.*
81. Go before me . . .	*Mai denva juz.*
82. Look to the right . .	*Ráste dasta gind.*
83. Lift your left foot (?) . .	*Chhape pátha zír.*
84. Go slowly	*Narmia barau.*
85. Come forward . . .	*Denva biyé* [3] *denva.*
86. Be content (*sabr karo*) .	*Mahalla dár.*
87. Rest	*Aráma khan.*
88. Come in	*Andara beyá.*
89. Come out of the house .	*Logha darkhfo* [4] *beyá.*
90. Take a little water . .	*Kame áf gir.*
91. Be on the alert . . .	*Shíwar bí.*
92. Go for an hour . . .	*Jhatea barau.*

[1] Or *tikaigha.*
[2] Or perhaps "go to the left."
[3] Probably a mistake for *beyé*, "*biye* = he will come.
[4] Possibly a mistake for *darkhafí.* If it is correct, it seems to be an example of the use of *o* — and; (*see* note on p. 34), *darkhaf o beyá.*

English.	*Bilochí.*
93. Sit well	*Jawánia nind.*
94. Open the mouth of the mashak.	*Khalí dafa bozḥ.*
95. I am now at leisure . .	*Ní mana mokal é.*
96. I am going out . . .	*Ma daŕa rawán.*
97. I shall dring water . .	*Áfa warán.*
98. Look to the left . . .	*(hhape dasta gind.*
99. He eats the berries of the Jál tree.	*Án phirán waraghe.*
100. They have eaten Karíl berries a great deal.	*Inhán kaler báz wártha.*
101. What has happened to your sword?	*Tai zahamar cho bítha?*
102. Come to the house . .	*Ma logḥa biyé.*
103. Is your house far off? . .	*Tai logḥ dír é?*
104. It is under that hill . .	*Án ther buna é.*
105. Have you a son? . .	*Tai bachh asti?*
106. Of course, I have two sons and one daughter.	*Bale, do bachh é, yá janikh é.*
107. Are your sons young or old .	*Tai bachh kshán é ki mazann?*
108. One is grown up, the other is a child, the daughter has been born lately.	*Yake warná, yake bulrú, janikh ní bítha.*
109. When will you go? . .	*Kathe rawé?*
110. I will go to-morrow morning	*Ma bángáh rawán.*
111. When will you return? .	*Kathe tharé?*
112. After three or four days .	*Sci chiár rosha patḥa.*
113. Where is Ahmadan? . .	*Aḥmadan ba kho é?*
114. He is coming up behind .	*Patḥa petḥaghe.*
115. He is talking to some one .	*Go kasea ḥálwara*[1] *khanaghe.*
116. What news did that man give you?	*Án mardá chi ḥál dátha?*
117. He said the Marris had taken an army against the Patháns.	*Gwashte*[2] *ki Marriá lashkare zurtha Pathan nemgḥa.*
118. They have seized and carried off many cows.	*Báz gokḥ jatḥo árthe.*[2]
119. In the Marri country cows are very cheap.	*Marrí mulka gokḥ sakhia arzán é.*
120. I went to get cows and got sixty of them.	*Ma shutḥaghún gokḥ giragḥa, sci gíst gokḥ giptún*[2].

[1] *Hálwar*, Southern Bilochí from. *Gálwar* Northern Bilochí form
[2] Section 28.

English.	*Bliochi.*
121. The price of a big cow was eight rupees, of a small one three or four rupees. I bought them according to this scale.	*Mazen gokh bahá bítha hasht rupíya, ksáen bahá sei chiár bítha, hawe ranga giptaghún.*
122. Where is your herd of cows?	*Taí goram ba kho é?*
123. It is still in Kahan . .	*Dain ma Kahan*[1] *é.*
124. I haven't so much money with me. I am going now to fetch money.	*Iktar zar go ma gon né, ní ma rawaghán zaráni áragha.*[2]
125. I will give money, and bring my cattle.	*Zarán deán, wathí gokhán kárán.*[3]
126. The Marris did not trust you, since they didn't give you the herd of cows till they got the money.	*Marrián tai chaka báwar na khutha ki zarán pesha tara goram na dátha.*
127. No, the Marris did not trust me; hillmen trust no one.	*Inna Marrí*[4] *mai chaka báwar na khuthe,*[4] *khoh mar go kasea báwar na khanaghe.*
128. Very well, another time I too will take care not to trust you.	*Hair mhair é, thíh bare má di báwar na khanún.*
129. What is that man doing? .	*An mar cho khanaghe?*
130. He is cutting grass . .	*Renva runaghe.*
131. He has no mare, to whom will he give the grass?	*Áhinar máthin nesti, renva kaiar dá?*
132. He will sell the grass . .	*Renva shwashkí.*
133. Will he not be ashamed to be constantly selling grass?	*Áhinar laj niyaith*[5] *ki renva khapto*[6] *shwashkí.*
134. What disgrace is there in labour? We Biloches are ashamed to beg, what disgrace is there in manual labour? the Prophets themselves worked with their hands.	*Phúria-ar chi laj é? Má Biloch pindagha laj khanún, phúria-ar chi laj é, phúria wath paighambarán khutha.*
135. Whose is this flock of goats?	*I ramigh kai é?*
136. It is mine	*Mai é.*
137. Do you own much cattle? .	*Tara mál báz ê?*

[1] Kahan the head-quarters of the Marri clan.
[2] For construction, see Section 37.
[3] *Kárán*, Fut. of *árágh*= to bring. (*See* Section 34).
[4] As the subject "Marrí" is repeated, "khutha" should perhaps be read. Were "Marrí" omitted, "khuthe" or "khutheish" would be correct.—(Section 28.)
[5] For *niyai* (*ágh*= to come), see Section 31.
[6] Section 49.

English.	*Bilochí.*
138. You formerly said you had only a few cattle.	*Aula tau gwashta, "mana mál kam é."*
139. Other people have much cattle, herds of cows, and camels and sheep, and goats. I have only one herd of goats, I therefore said I had but a few cattle.	*Thíh álimánrá mál báz é, goram, bag é, mehar é, ramigh é, mai yá hawe ramigh é, pa hawán khá má gwashta ki mana mál kam é.*
140. You are greedy, (literally, your stomach is a big one). You want everything at once.	*Tai láf mazann é. Tau ya bara hamochí lothí.*
141. Everybody wants much for himself. Even you, who are such a great ruler, will say: "By-and-bye I shall be a great man."	*Har kas báz lothaghe. Tau ki hamiktar mazen hákim é, tau dí shé*[1] *ki ma agh di mazen bán.*[2]
142. What is the matter with you?	*Tara cho bítha?*
143. I have got fever . .	*Mana tafá gipta.*
144. Why don't you take medicine?	*Darmána pachi na khanaghé?*
145. Here in the hills there is no medicine.	*Etha ma khohán darmán nesti.*
146. Come, I will get some from the Sáhib and give it to you.	*Beyá má azh sáhiba tara girán deán*
147. What medicine will the Sáhib give me?	*Sáhib chi darmán dá?*
148. The Sáhib will give quinine.	*Sáhib dá kwinín.*
149. I won't drink quinine. It is bitter.	*Kwinín ma na warán ki án jaur é.*
150. It is bitter, but its good effect is great.	*Jaur asti, par síth báz é.*
151. All medicines are bitter .	*Darmán kul jaur bán.*
152. I took a great deal of quinine before, but got no benefit.	*Aula má báz kwinín wártha, hachi ghátí na bítha.*
153. That child is very naughty, it cries every day.	*An chhorav sakhia gandagh é, har ro greghe.*
154. He's only a child yet, when he has grown up, he will be well-behaved.	*Dain bulrú é, wakta ki warná bítha, guda jawáen bí.*
155. Some one has beaten him .	*Ahnyar kaseá jatha.*
156. His mother beat him .	*Ahnyar máthá jatha.*

[1] *Tau shé* is an abbreviation of *tau gushé*= you will say, so *ma shán*= "ma gushán"=I shall or I should say.

[2] Possibly means "I shall become yet greater."

English.	*Bilochí.*
157. Why?	*Pachi?*
158. The child wants her to give him milk at once.	*An chhorav lothaghe ki man in welá mana shír dé.*
159. At present the flock of goats is not here, where will I get milk?	*Makhta*[1] *ramigh etha né, shír azh kho kárún?*
160. Don't strike the child, pet him.	*Chhoravar ma janí, dilásoa khaní.*
161. I have petted him a great deal, but he won't be quiet.	*Má báz dilásoa khutha chhorav chupa na khanaghe.*
162. Where is his father?	*Áhí pith ba kho é?*
162*a*. His father has gone to his field (literally, crop).	*Áhí pith shutha khshára.*
163. Have you watered the mare?	*Máthinar áf dátha?*
164. No, I will give it now	*Inna, ní dean.*
165. Give it water, then bring the nose-bag, and I will give it grain.	*Áf dé, guda thíragha beyár dán deán.*
166. I will bring the grain myself.	*Dán má wath kárún.*
167. No, I will give the grain	*Inna, dán ma deán.*
168. Be well!	*Hair báth!*[2]
169. How is the mare lame?	*Máthin pachi lang khanaghe?*
170. The mare has hurt its feet in walking over the stones and become lame.	*Máthin ma khoha thápurtha guda lang bítha.*
171. Where did you get this mare?	*I máthin azh kho árthaghé.*
172. I got it on loan from a Jat	*Azh Jaghdálea lothaghí árthún.*
173. Where is your mare?	*Tai máthin ba kho é?*
174. I have sold my mare	*Má wathí máthin shwakta.*
175. My goat has brought forth	*Mai buz zútha.*
176. Did it drop a male or female kid?	*Nar khuthe ki máthagh?*
177. It has dropped a male kid	*Nare shannikh ártha.*
178. That markor's horns are big.	*An pháshan shá mazann ant.*
179. Whose is the flock of kids?	*Zahgal*[3] *kai é?*
180. What is the name of your goatherd?	*Tai shwánkh nám chi é?*
181. Where is the herd of goats feeding (literally settled)?	*Ramigh ba kho nishtie?*
182. What price will you take for this ram?	*Hawe gurándha chi bahá giré?*

[1] Makhta=ma wakta=at this time—pronounced *makhta.*

[2] A form of greeting. *Báth* corresponds to the Pers. *bád.* Perhaps means here "all right."

[3] Read *sahghal*

English.	*Bilochí.*
183. I won't sell it . . .	*Má na shwashkún.*
184. Give me two sheep, and I will give it to you.	*Do mesh dê, guda ma tara deáni.*
185. Give me this lamb . .	*Hawe gwarakha mana dê.*
186. I will give it to you for eight annas.	*Yá habáse*[1] *dê, guda tara deán.*
187. The price is high, I won't take it.	*I bahá báz é, má na girún.*
188. I have made the price cheap	*Má bahá arzán khutha.*
189. If you won't take it, don't. Do as you like.	*Na girê, tá rizaiê.*
190. Where is your flock of sheep grazing?	*Tai mehar thán handa nishtie?*
191. Below that big hill . .	*Hawá mazen ther buna.*
192. What is the name of your shepherd?	*Tai pahnwál nám chi é?*
193. How many brothers have you?	*Tai bráth chiktar ant?*
194. There are four brothers of us.	*Má chhár bráth ún.*
195. Two are older than I, one younger; I have no sister.	*Do azh má mazann ant, yake ksán, mai gohár hachi né.*
196. I have two uncles . .	*Mai do nákho ant.*
197. I have four cousins . .	*Mai chhár nákhozákht ant.*
198. My uncle has no daughter .	*Mai nákho janíkh hachi né.*
199. My elder brother has three sons.	*Mai mazen bráth sei bachh ant.*
200. My eldest nephew is now grown up, his marriage has taken place.	*Mai mazen brázákht ní warná é. Ahí sír di bítha.*
201. My mother is churning milk	*Mai máth shíra mathaghe.*
202. How do you Biloches churn milk?	*Shwá Biloch shíra thán ranga mathant?*
203. Some in a vessel of goat-skin, others in an earthen vessel.	*Kharde ma híz*[2] *láfa, kharde ma chádia.*
204. My father has gone to his field.	*Mai pith shutha khshár sara.*
205. My grandfather is now an old man.	*Ní mai píruk pír bítha.*

[1] Northern Bilochí *hawáse.*

[2] *Hiz* = a mashak of goat skin, in which milk is shaken to make butter; used in the hills.

English.	*Bilochí.*
206. My grandmother is dead .	*Mai nakh murtho shtha.*
207. My father-in-law is ill .	*Mai wasrik náduráh é.*
208. My mother-in-law is spinning	*Mai wase dikha bresaghe.*
209. My brother-in-law has gone off with the armed band.	*Mai wasarzákht go lashkara shutha.*
210. My chief has three female and four male slaves.	*Mai sardare sei molid, chhár thih ant.*
211. The female slaves grind grain and fetch water.	*Molid jhatar di drushant, áf di kárant.*
212. Your horses will bring grass and plough.	*Tai galagh renv di kárant, nangar di bahainant.*[1]
213. Bring the mare, we will have horse-racing.	*Máthin beyár, galaghtháshí khanún.*
214. My mare is tired . .	*Mai máthin matthaghí é.*
215. Exchange it with my horse .	*Go mai nariyána matainí.*
216. No, your horse is not a good one.	*Inna, tai nariyán jawáen né.*
217. Come, I will race with you .	*Beyá, phajia tháshún.*
218. If your mare wins, take my horse, if my horse wins, I will take your mare.	*Agh tai máthin gwasta, mai nariyána bar, agh mai nariyán gwasta, tai máthin barún.*
219. No, I shall not bet . .	*Inna, shart na janún.*
220. Well then, why did you say my horse was a bad one?	*Guda tau pachi gwashta tai nariyán gandagh é?*
221. Don't be angry, your horse is a good one.	*Zahr ma gir, tai nariyán jawáen é.*
222. The Plain Biloches call oxen "dag," others call them "khárígar," others "khaighar."	*Sindhí Biloch khíraghárá daga gúshaghe, kharde kháríger, kharde khaighar gushaghe.*
223. There are slight differences in the language of each tuman.	*Ma har tuman zawána kame fark asti.*
224. The Bilochí we hillmen speak is good.	*Mái kkohistáni mardán Bilochí jawáen é.*
225. Are these the calves of the dun or of the white cow?	*Hawe ror án sohre gokhagh*[2] *é ki baggígh*[3] *é?*
226. They are the calves of neither of them, they are the calves of the black cow with white spots.	*Hawe har donáni né, án siyák jharí gokhagh*[2] *é.*

[1] The author seems to have made a mistake here.
[2] Read *gokhegh*, section 10 (2).
[3] Read *baggíegh*, section 10 (2).

English.	*Bilochí.*
227. This calf is not of its mother's colour.	*Í ror máth ranga né.*
228. A bull of this colour must have covered its mother.	*Hawe range khiragh eshí má sara khapta biế.*
229. This calf is of the same colour as that bull.	*Hawe ror hawe khíragh rangen é.*
230. Where did your herd of cows drink?	*Tai goram thán handa áfa wártha?*
231. My cowherd knows, I don't .	*Mai gawálar kal é, mana samá né.*
232. Do you see those deer? .	*An áskán gindaghé?*
233. How many are there? .	*Chiktar ant?*
234. I should say there were seven. There are three does and three bucks, one is a fawn.	*Ma shán*[1] *hapt ant, sei thíthal*[2] *é, sei sarwán é, yake chukh é.*
235. How have you discovered that three are does and three bucks?	*Tau chi ranga phajártha ki sei thíthal ant, sei sarwán ant?*
236. I have discovered it because bucks' horns are large, and does' small, the fawn is distinguished from the mere fact that it is small. I can't say whether it is a doe or a buck, for it has no horns yet, on that account I can't recognize which it is.	*Má pa hawe ranga phajártha ki sarwánání shá mazann ant, thíthalání ksán ant, chukh wath sahrá é ki ksán ant, áhi kal né ki thíthal é ki sarwán é, dain ahnyar shá nesti, pa hawán khá ma phajá neyárthún.*
237. What wild animals are there on this hill?	*Hawe khoh sara chi vashke asti?*
238. To be sure there are many wild animals,—male and female markor, male and female uriyál; of all game there is abundance.	*Bale vashk báz é, pháshan, khoí, gad, gurándh, hamochí báz é.*
239. Are there any wild asses here, too?	*Etha chi gor di asti?*
240. There are no wild asses here, they are found in the	*Etha gor hachi né, gor ma dighár é. Khoh sara gor na bán.*

[1] Abbreviation of *gushán.*
[2] *Ask* is generally used as feminine of *sarwán.*

English.	*Bilochí.*
plains. Wild asses are not to be found on hills; in the Phailáwagḥ plain there are many wild asses.	*Ma Sham Phailáwagḥ*[1] *gor báz é.*
241. What wild beasts have you shot daily?	*Tau di har ro chi vashke jatḥa?*
242. I have shot none . .	*Má hachi na jatḥa.*
243. Have you shot any? .	*Tau jatḥa?*
244. I have shot a number . .	*Má báz jatḥa.*
245. One day I shot a male and female markor with one shot.	*Roshe yá pháshan, yá khoí go yakhe túfaka jathún.*[2]
246. How did you hit both? .	*Doar cho mánákḥta?*
247. Both were sleeping at one place.	*Har do yá handa waptagḥant.*
248. I got close and fired . .	*Má nazíkḥ shutḥo túfaka jatḥa.*
249. There was shot in the gun .	*Ma túfaka charra astant.*
250. Both were hit; one fell where it stood, the other ran for a short distance, it went for 10 or 12 paces and then fell down. I killed them both.	*Har donánar mánákḥtagḥant, yake handa khapta, yake phadátho khamarḍia*[3] *shutḥa, dah dwázdah gám shutho guda khapta, má har do kushta.*
251. I could not carry them away, so I climbed up a hill and shouted; some men of the Lashárí tribe collected, and there were twenty of us altogether.	*Ma zurtha na khuthaghán, hawotḥa yá theṛe sara shtho wáhú khutha, guda Lashárí ákḥto much bítha, ma gíst mar bíthagḥún.*
252. We gathered wood and roasted the flesh, and when it was cooked, we divided it.	*Dár chitho sajjí khutha pakkho bahár khutha.*
253. On the outside hillmen appear fools, but in reality they are very clever at securing their object, cleverer even than the men who live in the plains.	*Khohistání mar ma sahraíya ganokḥ nigáḥ pethaghe, ma dila wathí matlaba par sakhia siyáral é, azḥ digḥár nindokḥán di geshtar.*

(1) *Sham* = a water-shed. Phailáwagḥ lies to the north-west of the Cháchar Pass on the road to Vitákri.

(2) Section 28.

(3) Apparently, a short distance, but I do not know the word, and it is not to be found in Mr. Dames' Vocabulary.

English.	*Bilochí.*
254. That man boasts very much.	*Án mar aẓḥ dafa mazen hawar kashta.*
255. To-day my horse lamed itself, I dismounted.	*Maroshe mai nariyán thápurtha, ma buna írkhaptún.*
256. He is a very truthful man. .	*Án sakhia rást gúshokḥ*[1] *é.*
257. He is a liar . . .	*Án dirogḥ bandokḥ é.*
258. I swear by your head that I said nothing to your son.	*Mana tai sar é, ma tai bachhar hachi na gwashta.*
259. I swear by God's head that that man did not revile you.	*Mana Huthai sar é, án mardá tara zá na dátha.*
260. I swear by my chief's head that I did not strike him.	*Mana sardar sar é, ki má ahnyar na jatha.*
261. I swear by my beard that I'll pay you out some day.	*Mana rísh é roshe tara gindán*[2]
262. That man is very hospitable, he gives food (bread) very liberally; to strangers he gives meat and milk and every thing without stint.	*Án mar sakhia nagḥan deokḥ é, jawánigha nagḥan deghe, mihmánrá gozḥd di shír di hamochi báz deghe.*
263. That man has become contemptible for his lack of hospitality.	*Án mar laghor bítha ki nagḥan na dátha.*
264. Where is your village? .	*Tai halk thán hand é?*
265. Who live with you? . .	*Kai go tau nishtie.*
266. My village is on the east side of Dragal.	*Mai halk Drágal jahle phalwa é.*
267. Jánan and Sultán are my neighbours.	*Jánan o Sultán mai hamsáyagḥ é.*
268. The goats bring forth at this season.	*Man ín roshán ramigḥ zághe.*
269. My heart desires you .	*Par tau mai dil sakhia lothí.*
270. All is in the hands of God .	*Har kár huthai dast é.*
271. I have told him often not to associate with that	*Má ahnyar báz gwashta ki go án marda ambrái ma khan, án*

(1) § 51.

(2) *Gindagh*=to see, appears to be here used exactly like Urdu *dekhna* in the sense of "to keep one's eye on," "to watch for one's revenge." Or perhaps the phrase arose from the belief in "nazr" or the evil eye.

English.	*Bilochí.*
man, but he has paid no heed to what I said.	*mar mai gwashtí na gipta.*
272. That man does not care for what any one says.	*An mar kase gwashtia ną giraghe.*
273. Bring him here . . .	*Ahnyar gir beyár.*
274. I have brought him . .	*Gipto árthún.*
275. Take my mare . .	*Mai máthin gir.*
276. I cannot take it . .	*Ma gipto na khanán.*
277. Do you remember what I said?	*Mai tauk tara gír asti?*
278. What did I say before? .	*Aula ma chi gwashtagha?*
279. Why did you not give him money?	*Tau pachi ahnyar zar na dátha?*
280. I have no money . .	*Mana zar hachi né.*
281. Ghulám Murtazá Khán is a tiger-like man, there is none like him.	*Ghulám Murtazá Khán*[1] *mazár wájih mard é, án mar wájih thih kas né.*
281*a*. The banniah won't give me a loan.	*Bakhal mana wám na deghe.*
282. The banniah wants large interest.	*Bakhal báz sítha lothaghe.*
283. He owes me already 60 rupees.	*Aula mai sei gist rupiya áhí chaka é.*
284. Another time I'll lend to no one.	*Thih bar ma kasear wám na deán.*
285. It is a Biloch custom to accept as the price of blood a betrothel, or land, or money.	*Bilochání sístán i rang é hon bahá sáng, hai dighár, hai zar giraghant.*
286. Did you ever go to Kelát?	*Har ro*[2] *tau Kelát dèshuthaghé?*
287. Of course, I have often seen Kelát.	*Bale Kelát má báz dakha dítha.*
288. Kelat is a very cold place, it has much perennial water; most of the cultivation is dependant on perennial streams.	*Kelát sakhia sárth hand é, siyáhe áf báz é, geshtar khshár siyáh áfa bighe.*
289. Khan Kelát is situated on a hill called Mírí; the Brahois call a fort "Mírí."	*Khán Kelát Mírí khoh chaka é; Brahoi Kelátárá Mírí gúshaghe.*

(1) Ghulám Murtazá Khán, chief of the Bugtí clan, renowned among Biloches for his bravery.

(2) *Har ro* is apparently incorrectly used here for *hish baroa*=at any time.

English.	*Bilochí.*
290. Are the Brahois also Biloches?	*Brahoí di Biloch é?*
291. They are separate from the Rind family; we are Rinds, they are Brahois.	*Azḥ Rind manha dara é, má Rind ún, án Brahoí é.*
292. They also come from Aleppo.	*An di azḥ Halab*[1] *ákhta.*
293. The Brahois live in the hills, and so came to be called Brahoi	*Brahoí ma khohán nindaghe pa hawán khá áhí nám Brahoí bítha.*
294. The Brahois are fine men	*Brahoí sakhe mard é.*
295. By the power of the sword they took Kelát from the Biloches.	*Go zaham zora azḥ Bilochán Kelát gipta.*
296. At that time there were few Biloches in Kelát.	*An roshán hamotḥa Kelát sara Biloch kam astant.*
297. Get me a good mare	*Yá jawáen máthin mana gir dé.*
298. What sort of mare do you want?	*Chi ranga máthin lothí?*
299. I need a very good mare	*Mana sakhia jawáen máthin pakar é.*
300. Mares are very dear at present.	*Man in roshán máthinán sakhia girán é.*
301. Be content (patient) for a day or two and I'll get you one.	*Kharde rosh mahalla dár, ma tara girán deán.*
301*a*. God bless you! Whenever you see a good mare, get it for me.	*Hair báthe! roshe ki jawán máthin gindé, mana gir de.*
302. Thieves are very bold, for they go into another man's house and steal.	*Duz gal sakhia bhare mard é ki ma thíh marde logha shtho duzia khanaghe.*
303. Clever thieves first put out the lamp, and then steal.	*Siyáral duz pesha díwa tosaghe, guda duzia khanaghe.*
304. Light the fire, draw out the charcoal, collect the ashes in one place.	*Asa rokhan, hangara dara kash, phuria handa much khan.*
305. Let that man go, and seize this one.	*An mardar bil, eshiar húndí khan.*
306. Fill a *kathora* with water and bring it.	*Kadah áf pur khan biyár.*
307. Why is that child crying?	*An chhorav pachi greghe?*

(1) According to Biloch tradition, Aleppo was the original seat of the race.

English.	*Bilochí.*
308. Who has beaten you and why?	*Tara kaiá jaṭha (o) pachi?*
309. My chief's son beat me .	*Mana sardar bachhá jaṭha.*
310. I have committed no fault .	*Mana hachi gunáh nê.*
311. The chief wakes every day early in the afternoon. I fear him. I will not wake him.	*Har ro sardar burz peshína hágha bí; ma azh sardara tursún, hágha na khanún.*
312. Who is beating him? .	*Ahnyar kai janaghe?*
313. His own mother . .	*Waṭhí máth.*
314. Why are you running? .	*Pachi phadátho rawaghê!*
315. I have some urgent business.	*Mana ishtáfí kár asti.*
316. To-day my brother is coming along singing songs.	*Maroshe mai bráth sharán gushána peṭhaghe.*
317. Yesterday my cousin was married.	*Zí mai nákhozákht sír bítha.*
318. That man is a great braggart.	*An mar sakhia gwáthshalwar*[1] *ê.*
319. Boasting is a bad thing .	*Gwáthshalwarí jawáen nê.*
320. To-day my horse stumbled. I fell down.	*Maroshe mai nariyáná tháputha, má buna irkhaptún.*
321. This mare is not as good at walking as it is at galloping.	*Hawe máthin har ranga ki thshokh ê, án ranga juzokh nê.*
322. Formerly in its youth this mare did a great deal of work, now it is old and useless.	*Aula hawe maṭhiná ma warnaiya kár báz khutha, ní pír ê, hachi kára nê.*
323. I heard that Shakr Khan is staying at Már Khoh under the protection of Karam Khán Bijaráni.	*Má ashkhutha ki Shakr Khán Már Khoha*[2] *Karam Khán Bijaráni billá nishtie.*
324. In these days the Marrís have become very insolent, for they harbour many thieves among them and assist them.	*Ma hawe roshán* Marrí *gala láf ser bítha*[3] *ki báz duzánar gwar wá*[4] *dáraghe (o) sren bandí khanaghe.*
325. Why are you sitting in this way?	*Pachi hacho nishtaghê?*

[1] *Gwath-shalwar* = wind-bag; *shalwar* = paijámas.
[2] A mountain in the Marrí country.
[3] Literally, their belly has become full.
[4] *Gwar wa* = with self (myself, yourself, &c.)

English.	*Bilochi.*
326. I am sitting in the lee of the wind. Don't speak to me just now.	*Írgwátha nishtiún, wakta mana chi ma gwash.*
327. I have nothing to do with you. Come here and sit in the sun.	*Mana go tau hachi kár né, etha beyá petáfa*[1] *nind.*
328. What are you doing?	*Chi khanagḥé?*
329. I am sitting, doing nothing	*Hacho be sanaithí nishtiún.*
330. I am suffering great pain. I can't possibly do this work.	*Ma báz dard wárthún, hawe kár azḥ mai dasta bígha né.*
330.*a* I want a hill crow; fetch me one.	*Mana yá khohí gorágḥ pakar é, beyár dé.*
331. I cannot do this business.	*I kára ma khutho na khanán.*
332. These two are brothers, why don't they talk to each other?	*An har do bráth é, pachi pa wathán hálwar na khanagḥaint?*
333. They are displeased the one with the other.	*An har do yakápti návash ant.*
334. They have divided their land, and now they complain daily the one against the other.	*Har donán dighár pa wathán bahár khutha, ní har ro pa yaktia dáh khanagḥaint.*
335. I have one piece of business.	*Mai yá káre asti.*
336. I have no leisure at present, come after an hour.	*Wakta mana mahall né, jhatie patḥa beyá.*
337. I will be delayed, do my work for me now.	*Mana der bígḥe, mai kára ní khané.*
338. Biloches are very stupid fellows, for they are always in a hurry about everything.	*Biloch sakhia nasurfate mard é ki ma har kára ishtáfia khanagḥe.*
339. At present the Marrís are very well off, very soon (literally, morning or evening) they will be fighting with some one.	*Maroshe Marriárá sakhia daur é, bángáh begáh Marri go kasea miṛí.*[2]
340. When a Biloch gets conceited, he won't deign to look at the ground.	*Biloch láf ki ser bí, guda dighárar na gindí.*

[1] *Patafa*" or "*guritafa nind* = sit in the sun.
sáh basta nind = sit in the shade.

[2] Perhaps should be translated :—" They are continually fighting with some one."

English.	*Bilochí.*
341. What has happened to that man? I should say he was mad.	*An mardar cho bítha? ma shán í mar ganokh é.*
342. He is not mad, in saying so you are culminating him.	*Ganokh né, zá tau i ranga khanaghé.*
343. No, he is very ill . .	*Inna, án sakhia náduráh é.*
344. Biloches' sandals are either "swáths" or "chhabhas."	*Bilochání páthguzár* [1] *swáth o chhabhav é.*
345. I will not take this cloth, for it is very thin. I want stout cloth.	*Má hawe guth na girún ki thanakk é, má bazze guth lothún.*
346. The clouds are very heavy to-day, it will rain.	*Maroshe jur sakhia bazzé, haur gwárí.*
347. Your sword is a very small one.	*Tai zaham sakhia gwand é.*
348. No, my sword is longer than yours.	*Inna, mai zaham azh tai zaham darázh é.*
349. This chestnut mare is bigger than that white horse.	*Hawe sohre máthin azh hawán sweth nariyán mazann é.*
350. This one is small, and that one is big.	*Hawe ksán é, án mazann é.*
351. To-day a west wind is blowing, it will bring rain.	*Maroshe sargwáth* [2] *kashaghe, haura kárí.*
352. Now an east wind is blowing. The rain will not come.	*Ní sherí gwáth kashaghe haur niyai.* [3]
353. Márí is to the west of Drigrí.	*Márí azh Drigria rosh irshuth phalwa é.*
354. That man has gone towards the east.	*An mar rosh ásána phalwa shutha.*
355. Listen what is that man saying?	*Beyashkhan,* [4] *án már chi gushaghe?*
356. Attend closely, and I give you some news.	*Dil gosha dár, ma tara hál deán.*
357. This cloth is wider than that carpet.	*Hawe barzí azh án fálase geshtar pharáe.*
358. That is bigger than this .	*An azh ahnya mazann é.*
359. When will that man come? .	*An mar kathe kai?*

[1] *Páthguzár*=any sort of sandal. Biloch sandals are of two kinds:—(*a*) chhabhav, made of leather; (*b*) swáth, made of the leaves of the dwarf palm (*phish*).

[2] *Sargwáth* or *garí*=the west wind; *chher gwáth*=the east wind; *kulándavi*=north wind; *dakhan* or *dakhaní*=south wind.

[3] § 44.

[4] Imperative of *ashkhanagh*=to hear.

English.	*Bilochí.*
360. I know nothing about his coming.	*Azh áhnyágha mana kal né.*
361. Don't let any one come to my house.	*Kasar mai logha ágha meíl.*
362. Let me go . . .	*Mana bil ki ma rawán.*
363. That man will go tomorrow morning.	*An mar bángáh rauth.*
364. Do you know Bilochí ? .	*Tau Bilochí vasta bighé.*
365. Certainly, I understand both Bilochí and Pashtu.	*Bale, Bilochí di Pashtú di surfat bighán.*
366. Do you know Jaghdálí ? .	*Tau Jaghdáli*[1] *zánaghé ?*
367. No, I don't know Jaghdálí at all.	*Inna ,ma Jaghdáli ped na zánaghán.*
368. That man talks good Bilochí.	*An mar phutare Bilochí gushaghe.*
369. He talks corrupt Bilochí .	*An gangar Bilochí*[2] *khanaghe.*
370. That man has abused you .	*An mardá tara zá dátha.*
371. You are joking . .	*Tau chhatar khanaghé.*
372. I am not jesting. It is a fact.	*Ma cháwa na khanaghán, hawe hál rást é.*
373. Have you ground my atta ? .	*Mai ártha drushté ?*
374. How can I grind it ? My handmill is spoilt.	*Chi ranga drushún ? mai jhatar kanthie.*
375. Hill crows differ from crows in the plains.	*Khohí gorágh azh dighárí gorághán thih rang é.*
376. The vulture has flown away .	*Khargaz bál gipto shtha.*
377. The dove is flying away .	*Sháthlo bál gipto rawaghe.*
378. In the valley of Kharar there is little grass and no wood.	*Kharar thala renv kam é, dár hachi né.*
379. The valley of Kharar is now called Fort Munro.	*Ní Kharar thala nám bítha Munro Kelát.*
380. Fort Munro is cool ; cold attacks men even in the hot season.	*Munro Kelát sárth asti, ma A'hara mardamar gwahar giraghe.*
381. Márí likewise is cold, there one gets lots of wood and grass, and everything else one requires.	*Márí di i ranga sárth é. Hawotha dár di renv di hamochí bás é.*
382. I am very fond of Márí .	*Mana Márí sakhia vash é.*

[1] Jaghdálí, *i.e.*, Jat's language (Jad-gálí). The Jatkí or Multání language.
[2] *Gangar* Bilochí=corrupt Bilochí, *i.e.*, Bilochí with a large admixture of Jatkí words.

English.	*Bilochí.*
383. I tell you the Deputy Commissioner has abandoned Márí; the sáhib is much pleased with Fort Munro; it is near Dera, and for that reason the Deputy Commissioner ispleased with it.	*Ma shán mazen sáhib Múriar ishto dátha, sáhibar Munro Kelát sakhia vash ê, azḥ Deroa nazíkh ê, pa hawán khá mazen sáhib vash khutha.*
384. In a little time many sahibs will come.	*Kharde rosh patḥa sáhib gal báz káyant.*
385. In my opinion this place will be like Ghund.	*Mai china i hand Ghund*[1] *wájha bí.*
386. Don't tell this news to any one.	*Hawe hál kasar ma dê.*
387. It is a secret, the sáhib took me aside and told me.	*Hawe likhenaghe ḥál ê, sáhibá mana ekwá burtho hawe ḥál dátha.*
388. The sáhib showed great wisdom.	*Sáhibá sakhia siyáralí khutha.*
389. I am going to see the chief, you attend carefully to your own work.	*Ma rawaghún sardır gindagha, tau watḥi kára shiwar bí.*
390. Give my *salám* to the chief.	*Azḥ mai phalwa sardarára salám dê.*
391. A man has come to-day to sell mats.	*Maroshe yá mar taghard shwaskagha ákhta.*
392. This year there is a very good crop at Kahan. The Marris have cultivated a great deal.	*Imbara Kahan khshár sakhia jawáen ê, Marrí galá báz zirá-at kishta.*
393. The Marris have raised an army against the Pathans.	*Marrí lashkar zurtha Pathan chaka.*
394. The Marris are continually thrashing the Pathans; the Pathans are the Marri's hunting grounds.	*Pathanar Marrí har ro har ro janaghe; Pathan Marrí shikár hand ê.*
395. The Marris don't wish the sahib to go into the country of the Pathans.	*Marrí dil na lothí ki sáhib Pathan mulk rau.*
396. The Marris know right well that, should the sahib go to the Pathan country, their marauding will be stopped.	*Marrí jawánia zánaghe ki agha sáhib Pathan mulk shutha guda mai janagḥ band bí.*
397. The first time that the Deputy Commissioner went to see	*Aulí dhaka ki mazen sáhib har gar gindagha*[2] *shutha Marriá*

[1] Ghund, the hill on or near which the hill station of Shekhabdín is built.

[2] The allusion is to a visit made by Major Sandeman to Chhawáling, a hill on the border of the Luni Pathan country, where coal had been found.

English.	*Bilochí.*
the coal, the Marris tried many devices to prevent the sáhib from going.	*bás hila khutha ki sáhib ma rau.*
398. Some won't accept blood-money, but take blood for blood.	*Kharde ḥon bahá na giraghe, ḥona par ḥon giraghe.*
399. The Biloches divide the cattle they have lifted as follows:—first, they take out the chief's fifth share, next they give a "rope" to each headman, then a footman takes one khawán, and a horseman two khawáns, one for the mare and one for the man; if a man has a gun, he gets half a khawán for the gun. They divide the booty into portions and throw lots for them.	*Biloch jatḥaghe málar i ranga bahár khanaghe; aula sardara panjuk kashaghe, guda muk-addimar rez deant, guda piyá-ṭhaghar ya kahwán,[1] avzarar do kahwán, yake máṭhineghé, yake mardeghé, go kasea túfak bí, ahnyar nem kahwán tufa-kegha dast kaith, málar thála thála khutho tír deghaint.*
400. The army separates into divisions, a large section forms one division, the other small sub-sections together form another division.	*Lashkare ṭhála ṭhála bíghe, mazen páro[2] ki bí ahnyá yá ṭhála, ṭhíh kame kame pahlí awár bitho yá ṭhála bíghe.*
401. The Zarkhanis are my enemies. I won't go to their territories.	*Zarkhání mai siyál é, ma áhí hand na rawán.*
402. An enemy will never abandon his (hope of) revenge; whenever he gets opportunity he will take it.	*Siyál[3] waṭhí ber neilí, rosh ki wájha gindí, gírt.*
403. If the Marris jeer at me, it is all right, for they are my enemies, but why do the rest jeer me?	*Marrí ki go má cháwa khanán jawán é, pachi ki án mar mai siyál é, i ṭhíh gal go má pachi chhatar khanaghe?*
404. That man has acted badly, since he has refused to give bread to a stranger.	*Án mardá gandaghe kár khutha ki siyálar naghan na dátha.*
405. There is no one equal to a hákim; whatever he does is right (literally, whatever he does, he is lord).	*Hákim siyál kas né, har chi ki khanan[4] málik é.*

[1] *Kahwan, i.e.*, a bowman's share. *Kahwán* = bow. Pers. Kamán.
[2] *Páro* = a section of a tuman or clan.
[3] *Siyál* = (1) a stranger, a Biloch of a different tribe. (The word is never I believe, applied to a Jat); (2) a guest; (3) an enemy.
[4] "Khant" (Lt. Jennings). The correction is necessary.

English.	*Bilochí.*
406. No one can pretend equality with (enter into rivalry with) a hákim.	*Go hákima siyálgiria kas khutha na khat.*[1]
407. This horse can't rival this mare.	*I nariyán go án máthina siyálgiria na khat.*
408. From that day I have been continually engaged on this work.	*Azh hawán roshea (dar) háwe kára khapto khanagḥán.*
409. This work is now completed.	*Ní hawe kár baráwar bítha.*
410. These two men are equal in strength.	*I har do mar ma zora yá rang é.*
411. What advantage will you get from killing me?	*Azh mai janagha tara chi síth bí?*
412. This ass does much work .	*Hawe lágh báz kára khanaghe.*
413. Give me my pay that I may give to my children.	*Mana talab dé ki ma chukhánar deán.*
414. My children have become naked.	*Mai chukh kíndar bíthaghant.*
415. The chief is overbearing, for he is not kindly towards his people.	*Sardar zorakh é, ki go rája vash na bíghe.*
416. It is a bad thing to bring accusations.	*Chughlí janagh jawán né.*
417. Generally men bring accusations in order to gain their own ends.	*Geshtar mar chughlia azh wathí matlaba janaghe.*
418. This is a fine tree, I shall encamp here.	*Hawe drashk jawán é, ma etha otak khanán.*
419. Fetch me some of the leaves of this tree.	*Mana hawe drashk thákh beyár dé.*
420. My mare is in foal . .	*Mai máthin maighí é.*
421. How is your mare? . .	*Tai máthin chacho é?*
422. The black mare dropped a filly, and the bay mare is in foal.	*Yake siyáhe máthin zátha, mí thaghe khuraghe árthe, dui bore máthin áfsin é.*
423. My mare has rubbed herself	*Mai máthin resh bítha.*
424. My horse's back is swollen	*Mai nariyán pusht síthaghí é.*
425. That horse has got a bad habit of continually neighing.	*An nariyán gandaghe hel gipta har welá khapto nárkaghe.*[2]
426. In that jungle a tiger is constantly roaring.	*Ma hawe latha mazár har khapto drímbaghe.*

[1] § 45.
[2] Or *hínkaghe* = neighs. For construction, see § 49.

English.	*Bilochí.*
427. The army is now getting ready.	*Lashkar ní sambaragḥe.*
428. My boil is painful . .	*Mai gar dor bígḥe.*
429. I have a headache to-day, fetch a razor and shave my head.	*Maroshe mai sár darda khanagḥe istaragḥa beyár, mai sara sá.*
430. Who shaved your head before?	*Aulí tai sar kaiá saitha?*
431. Get up and milk that I may give to my guests.	*Kharo bí, shíra dosh, ki ma mihmáná-ar deán.*
432. I milked before . .	*Shíra má aula doshta.*
433. This cow is very timid .	*I gokḥ sakhia tursokḥ é.*
434. How is it timid? . .	*An chi ranga tursokḥ é?*
435. It fights with every one who goes near it, so it is not timid, but pugnacious.	*Kase ki áhi gura rau, go ahnya miṛí, guda tursokḥ né, miṛokh é.*
436. I cannot milk it . . .	*Áhí shír ma doshto na khanán.*
437. Sew these paijámas and I will sew the chadar.	*Hawe shalwar tau dosh, phushtí ma doshán.*
438. This cloth is very thick. .	*Hawé guṭḥ sakhia bazz é.*
439. I cannot sew it, for the needle won't go through it.	*Ma dokḥta na khanán ki áhí niánwa sheshan na guzí.*
440. That man talks Jaghdáli, I cannot understand him.	*An mar Jaghdáli gúshagḥe ma awasta bítho na bián.*
441. Come, let us draw lots. I drew lots before with that man, my lot came out, and his remained in the hand.	*Beyá, thírdára*[1] *khanún. Ma pesha go án marda thírdára khutha, mai thír darkhapta, áhí thír mushta bítha.*
442. Yesterday the Durkánís together bought a goat for three rupees, then they cast lots; there were 8 men, the lots of 4 men came out, those of the other four remained in the hand. These last four paid the money. They killed the goat and roasted it, then they divided it into eight shares and ate it.	*Zí Durkání galá much bítho go sei rupíya bus gipta, guda thírdára khutha; hasht mar astant, chhár mardáni thír darákḥtagḥant, chhárání mush t a bíthagḥant, hawán paṭḥe chhár mardán rupíya dátha, buzar kushto sajjí khutha, guda har hashtena wárthant.*

[1] The droppings of goats are generally used in drawing lots. Each man marks his own lot with his finger nails.

English.	*Bilochí.*
443. The Lasháris have behaved well at present, they have committed no thefts. The Lasháris are great fighters, nothing will withstand their sword.	*Lasháriân i pahrá jawán kára khuthie, ki duzí chi na kkuthe, Lashárí sakhia zaham-jan[1] é, áhí zaham thíh dáragha né.*
444. We too are their equals. Sword will stop sword.	*Má di áhí siyál ún, zahamar zaham dárí.*
445. Don't boast . . .	*Gwáthshalwarí ma khan.*
446. Boy, what has come over you? why are you sleeping?	*O warná, tara cho bítha? pachi ákistaghé?*
447. Uncle, I have diarrhœa. I am very ill.	*Nákho, mai láf rawaghe, ma sakhia náduráh ún.*
448. Why don't you take medicine?	*Pachi darmán na khanaghé?*
449. I have got tired of taking medicine, and got no good from it.	*Ma darmán khutho khutho thak khutha, hachi gyáti na bítha.*
450. It is a good thing to take medicine, take it again.	*Darmán khanagh jawáen é, aghdi darmána khan.*
451. Formerly I took a great deal of medicine, now in despair and trusting only in God I have given up medicine. I have sworn that I will not touch medicine again. God himself will make me well.	*Pesha ma darmán báz khutha, ní bewas bítho Huthai tawakkul darmán ishto dátha, mana saugand é ki thíh bár darmán ped na khanáni, Huthá wath duráh khat.*
452. Go to the hospital, there is sure to be some other good medicine there.	*Aspitál barau, hawotha thíh jawáe darmán bí.*
453. No, I am afraid. . .	*Inna, ma tursaghán.*
454. Fool! What is there to be frightened about there? They are men as well as yourself. When you go there, they will give you some new medicine, and they will supply you with food, shelter, clothing, and every thing you want; the sáhib is such a good man that he'll give you both medicine and consolation.	*Ganokh! hawotha tara chi turs é? án di mardam ant; hawotha ki tau rawé, thíh darmán di khanainant, tara ward o hand, jar gal, hamochi deant, sáhib i range jawán mard é, ki darmán di khat, diláso di dá.*

[1] Or *sahamjanokh.*

English.	*Bilochi.*
455. Uncle, you say truly, but I am helpless, for there is no one there who will recognize me, and those people won't understand my speech, and I won't understand theirs, so what sort of medicine will I get? [2]	*Nákho, tau rást shé, par ma bewas ún, ki hawotha kase mai phajkárú [1] né, na án mar mai zawán surpo bán, na ma áhí zawánánrá zánaghún, guda darmán chi ranga bí.*
456. You speak truly, you are in a bad way, if you don't know Jaghdálí, that's a bad place for you to go to.	*I hawar tau jáe gwashta. Ní tau bewas é, Jaghdálí na zánaghé, guda hawotha tai rawagha hand né.*
457. Why were you angry with that man?	*Tau pachi go án marda zahr gipta?*
458. He abused me saying I was afraid of the sword of the Marris, and had therefore expelled the Lasháris from my house.	*Án mardá mana shaghán jatha, gwashta ki tau ashMarrí zaham turstha Lasháriárá ash watní logha dara kashta.*
459. What did you answer?	*Guda tau chi gwashta?*
460. I said:—"They came to your country first, why didn't you help them?" On this point we quarrelled.	*Má gwashta pesha tai logha ákhtaghant, tau pachi áhí srenbandí na khutha? hawe gálwar sara pa wathán galgala khutha.*
461. That man says you abused him first.	*Án mar gushaghe ki aula tau ahnyar shaghán jatha.* [3]
462. By God's head that man abused me first, he is now telling lies.	*Mana Huthai sar é, aula án mar shaghán jatha, ní án mar dirogh bandaghe.*
463. To-day I saw a fine sight. Two men were fighting with one another, then the relations of both of them came and helped, there was a hard fight.	*Maroshe ma jawáen swád dítha, do mar pa wathán miraghethant, guda har donání siyád gal ákhto ambrái khutha, sakhia mirái bítha.*
464. It is long since you have come to see me.	*Ash báz rosh gwar má ákhtaghé.*
465. I cannot help it, for I have been prevented by work.	*Ma bewas ún, ki mana kárá neishta.* [3]

[1] Or *phajháro.*
[2] Or "how can I get cured"?
[3] Section 44.

English.	*Bilochi.*
466. You had much work to do before, yet you used to come to see me daily. I believe you don't care to come now.	*Kár aula di tara báz asta, pesha har ro har ro gwar ma peṭhaghé, ma shán ní tai dil na lothaghe.*
467. I swear by your head I care very much to come, but I have no leisure; at this time I have cultivated much land, so I have no spare time.	*Mana tai sar é, dil báz lothaghe, par mana wárkhí né, i pahra khshár má báz khishta, pa hawán khá mana mahall né.*
468. Give me a knife, I will kill a sheep.	*Kárcha dé, phas*[1] *kushún.*
469. My knife is not sharp .	*Mai kárcha tegh né.*
470. What are you doing? .	*Tau waṭh cho khanaghé?*
471. I will beg from some one, and do my own work.	*Má azh kasea lothún, waṭhí kára khanún.*
472. How can you live by begging? If you ask every day, who will give anything to you?	*Lothagha tai gurzán chacho bí, har ro har ro tara lothagha kai dá?*
473. My partner is with me, I will work with him.	*Mai ambrá gon asti, go ahnya kár khanún.*
474. When your partner isn't with you, what will you do?	*Roshe ki ambrá gon na bí, guda tau chi khané?*
475. I want to get a knife . .	*Ní mai saláh é ki kárcha girún.*
476. What is the price of a good knife?	*Jawáen kárcha bahá chi é?*
477. One rupee eight annas .	*Sei habáse é.*
478. Where can I get one? .	*Mana thán handa dast kai?*
479. One gets good knives in Lahri.	*Jawáen kárcha ma Lahria*[2] *astán.*[3]
480. Where does this kafila come from?	*I sáth azh kho peṭhaghe?*
481. It comes from Sakhi Sarwar.	*Azh Sakhí Sarwara peṭhaghe.*
482. What has it brought? .	*Chi árthe?*
483. I tell you there is *atta* loaded on the bullocks and grain on the camels.	*Ma shán káhiráni chaka árth ant, leravání chaka dán ant.*

[1] *Phas*=a sheep or goat.
[2] Lahri, the capital of the Dumki Biloches.
[3] *Astán* for *astant*. For the dropping of the final t, see § 31.

English.	*Bilochí.*
484. When will it go back? .	*Kathe thari rauth?*
485. When the shop-keepers empty the packs of the bullocks and the camels.	*Hathe ki bakhal khiraghání gwálaghán hor khanainant, leraváni tháhán hor khanainant.*
486. Why don't the shop-keepers empty them to day?	*Maroshe bakhal tháhán (o) gwálaghán pachi horagh na khanán.*[1]
487. The shop-keepers are afraid it will rain, and their *atta* and grain get wet.	*Bakhal tursaghaint, nuwán haur gwárí mai árth dán míseni.*[2]
488. There are no clouds to-day. How should it rain?	*Maroshe raghám hachi né, haur thán ranga gwárí.*

MARRIAGE CUSTOMS.	*Hál Shadi.*
Come here, young man	*Beyáthe, warná.*
Good day, Sir	*Hair báthe, wázha.*
Tell me your news, why have you come?	*Hál dé, chi kár ákhtaghé?*
I have come to you; my father sent me; my marriage is about to take place; I have no money; give me some.	*Ma ákhtaghán tai nemgha, mana pithá shashtátha, mai sír bíghe, mana zar hachi né, mana zar dé.*
Whose daughter will you marry?	*Tau go kai janikha sír khanaghé?*
I shall marry my uncle's daughter.	*Ma go wathí nákho janikha sír khanaghán.*
How do you Biloches celebrate marriages?	*Shwá Bíloch síra thán ranga khané.*
First my betrothal takes place, on the betrothal day I give a fine chadar to my betrothed's mother; I give chadars to her mother's sisters; next I kill cattle, and inviting my relations and my friendly neighbours, I feast them. If a man is rich, he gives jewels to his betrothed.	*Aula mai sáng bí, sáng rosha waseárá yá jawáen sarí dún, wase gohár latha*[3] *saria saria dún, guda mála kushún, wathí siyádánrá, wathí hamsáyaghánrá, hawán ki dost bán, lothaintho, naghan warainún; kase ki bhágia bí, guda sathán wathí nokhra dá.*
What jewels do you Biloches use?	*Shwá Bilochání sath chi chi é?*
Our jewels are the "has," the	*Má Bilochání gáh hawesh é, has,*

[1] For *khanant*, see § 31.
[2] Read *mísí*. The Causal Verb is out of place here.
[3] The use of *latha* or *lasa* here can scarcely be correct. *Gala*, if read instead of *latha*, would make good sense.

English.	*Biloehí.*
"mangulí," the "phuloh," the "búl," the "bonda," the "páthí," and "dasti."	*mangulí, phuloh, búl, bondá, páṭhí, dastí.*[1]
Do you not give your betrothed any clothes?	*Shwá nokḥárá jar hachi na deth?*
Certainly, on the first day I give clothes of a red colour, and next white ones, whatever I can procure; until marriage the future bridegroom supplies the clothes of his betrothed. Next the marriage is celebrated. On the marriage day I kill cattle and invite the men of my own section of the tribe. Three or four days previously I send out the minstrels. They go and invite every one.	*Bale, ma dún, sare rosh sohre jar dún, guda sweth, hawán ki dast káyán*[2]*; dáncho ki sír na bí nokḥ jar sálokḥ chaka é.* *Guda sír bí, sír rosh mál kushún, waṭhí pároárá lothainún, sei chhár rosh pesha dombán shashtún, án rawán har kaseárá kándho deán.*
They collect on the marriage day; I give them meat and bread, and after they have eaten, an assembly takes place: the bards sing songs, and all the assembly gives gratuities to the bards: one man will give a rupee, another a chadar, a third a turban. Next the bridegroom offers prizes: three prizes are offered, one for the (best racing) mare, another for the best shot, a third for the best foot-runner; most men give a camel as the prize for the best mare, money for the best shot, a turban or lungí for the best foot-runner; the man who wins the prize takes it away.	*Sír rosh di káyán múch bán, gozḥda dún, nagḥan dún; ward wártho guda kachhari bí, dombán*[3] *sharán janán, guda teghe kachharí dombánrá dáṭha dá, kase rupíya, kase phushtí, kase pághḥ dá, guda sír wázḥa go dá, sei go bán, yake máthineghe, dumí túpakáni,*[4] *seinví, páṭhaghḥáni*[5]*, máthin go geshtar mar lerav deant, tupakáni go rupíya, páṭhaghḥáni go pághḥ lúngí, hamán ki go zírí bárt.*[6]

[1] Has=necklace; mangulí=bracelet; phuloh=a nosering; búl=nosering inserted in central cartilage of nose; bonda=earring; páṭhi=anklet; dasti=armlets. Other jewels are "dur"=small earrings, six are worn in each ear; "chulumb"=earring, inserted in upper part of ear; "hár" and "bílgri"=kinds of necklaces; "táwít"=a charm; "brítḥagh=bracelet.

For *káyant.*—See § 31.

[2] *Domb*=a minstrel. They are regarded with considerable contempt by Biloches, though their services are valued. They often wander about from village to village. They wait on guests at marriages and on other occasions. When an animal is killed in a village, the intestines and some portion of the flesh are often presented to them.

[4] Northern Bilochí *tufakání.*

[5] Northern Bilochí *piyáthaghḥání.*

[6] § 33.

English.	*Bilochí.*
In the evening the wedding takes place. Our Biloch marriages are celebrated after this fashion.	*Guda begáh nikáh bí. Máí Bilochání sír pa hawe dastúr é.*
Do the ministrels get large gifts at your marriages?	*Shaí sír sara dombánar báz dáth dihí.*[1]
A rich man gives much at his marriage, a poor man gives little.	*Án ki bhágia é, áhí sír sara báz dihí, án ki sipáhí é, áhí síra kame dihí.*[1]
Does the bridegroom get anything as nendr?	*Sírwázha chi nendr*[2] *di girant?*
The plain Biloches accept something, we hill Biloches will accept nothing. We don't even know the name of nendr.	*Dighárí Biloch chi girant, má Kohistání Biloch hachí na girún, nendr náma di sihí nún.*
This too is our custom; a poor man a few days before his wedding goes on a begging expedition to the men of his own section; every man gives to him according to his ability; one will give a goat, another a rupee, a third eight annas. That is the sort of nendr we hill Biloches have.	*I di mai sístán asti, kase ki gharíb bí, án azh síra kharde rosh pesha rau lothagha gwar wathí páro mardán, har kas wathí taufia, kase búz, kase rupíya, kase habáse dá, má khohí Bilochání nendr hawesh é.*[3]
A rich man won't go to beg, he is ashamèd to beg.	*Án ki bhágia é, án lothagha na rau, ahnyárá azh lothagha laj bí.*
Do tumandars and headmen when they marry take anything from their subjects?	*Sardar o mukaddim i mar ki síra khanán, azh wathí rája chi girán ki na girán?*
When a chief marries himself or celebrates his sons' marriages, he takes a contribution from his clan.	*Sardar ki wathí síra khanán*[4]*, agh wathí bachh síra khanán*[4]*, azh wathí rája dann phoria girt.*
What contribution does he take?	*Dann phoria chiktar girt?*
One cow from a herd of cows, one sheep from a flock of sheep, one goat from a flock of goats; if a man has no cattle, he gives a rupee; if a man has nothing at all, he gives nothing.	*Azh gorama gokh, azh mehara mesh, azh ramigha buze, gwar kase ki mál hachi né, án rupíya dá, gwar ahnya ki hachi né, án hachi na dá.*

[1] Munshi Hittu Ram explains that this is a Jaghdali (Jat) expression.

[2] "Nendr"=gifts or contributions to the entertainment given by the wedding guests. Also called *mhanna.*

[3] In his account of a Biloch wedding the author has omitted a peculiar and somewhat ludicrous custom. The bride and bridegroom's heads are knocked together (Bil-*takkar degh*) three times, and a relation of one of the parties ties together the corners of the chadars worn by tne wedded couple.

[4] Read *khat.*

English.	*Bilochí.*
Does the chief go himself to his clan, or does the clan bring its contribution and present it?	*Sardar waṭh rau tuman nemgha, ki tuman waṭh kárí dá.*
He does not go himself, he sends his men, his men collect the cattle and bring it in.	*Waṭh na rau, waṭhí mardamán shashtí, guda mardam mál much khanán*[1] *kárant.*
Who are the chief's men?	*Sardar mardam kai ant?*
The chief's men are his serfs, they go to the headmen: each of them collects the cattle of his own section and hands it over.	*Sardar mardam thíh ant; án rawant gwar mukaddim, har kas waṭhí páro mál much khutho dá.*
Has the chief many serfs?	*Gwar sardara thíh báz ê?*
Some have many, some only a few.	*Khardea báz, khardea kam ê.*
Where do the chiefs get their male and female serfs?	*Hawe thíh hawe molid sardarán azh kho árthaghant?*
I have heard that long ago they got them into their power.	*Ma hacho ashkhutha ki derí azh pírián*[2] *band khutho árthaghant*
How have they got them into their power?	*Chacho band khuthaghant?*
I know that when men have been beaten in war, the conqueror has seized them and carried them off. That is the way male and female serfs have been acquired.	*Ma hacho zánaghán hawán ki ma miraiya baghá bíthaghant, guda hawán mardamánar band khutho árthaghant. Má zántha thihání molidání ḥál hawe rang ê.*
You have told me the circumstances of male serfs, that I have understood; now what are the circumstances of female serfs?	*Thihání ḥál tau gwashta, má zántha; molidání hál chacho?*
I should say that the female serfs are the wives or children of male serfs. They, too, have come (into the chief's power) at the same time.	*Ma shán hawe molid hawán thihání zál o chukh ant, i di hawán roshe ákhtaghant.*
The headmen, too, have male and female serfs.	*Gwar mukaddimán di thíh o molid astant.*
Do the headmen take contributions in the same way as the chiefs?	*Mukaddim di hawán ranga ki sardar dann phoria giraghe girant?*
The state of matters is this — the chief's serfs go and collect	*Hamiktare asti, sardaráni thíh rawant, mál much khanant*

(1) § 31.

(2) I am indebted to Lieutenant Jennings for pointing out that *pírian* here means ancestors. The correct translation appears to be "long ago (*deri azh*) their ancestors got them."

English.	*Bilochí.*
cattle and bring it to the chief, but no one will give anything to the serfs of men like the headmen. Powerful headmen get contributions, but they either mount themselves and go to collect them, or they send their sons. The men of their own section will give to them, others will not contribute; no one will give any contributions to a headman, who is not powerful; should they go to beg for it, some will contribute and some will refuse.	*kárant, i mardání thíhánrá kas chi na dá. Mukaddim hawán, ki sakhe é, án dann phorí girt, wath charhí rau, hai wathí bachh shashtí, hawán ki áhí páro mard ant, hawán deant, thíh kas na dá; hawán mukaddim ki sakhe né, ahnyar dann phorí kas hachi na dá, hacho lothagha rau, kase chi dá, kase hachi na dá.*
Do they only take contributions at weddings or at other seasons also?	*Hawe dann phoria sír rosha girant, ki thíh rosha dí?*
The chief certainly takes it year by year, but in this country the headman only takes on the occasion of a wedding, no one will give a yearly contribution to him, if the headman needs them at other times, his people will give to him. This is the fashion in which Biloches give contributions.	*Sardar murí gírt sál sara, i mulka*[1] *mukaddim sír sara gírt, ahnyar sál sara kas hachi na dá, thíh rosh roshe ki mukaddimar pakar bí, guda ráj dáthe; má Biloch hawe ranga dún.*
Does the chief collect a large quantity of cattle yearly through contributions?	*Sardarar ma sál báz dann phorí mál much bí?*
The chief who has many followers collects much; the chief who has few followers collects little.	*Ahnyar ki ráj báz é, ahnyar báz, ahnyar ki kam é, mál kame much bí.*
In your opinion how much will the Marri and Bugti chiefs collect in a year?	*Tai china sardar Marria Bugtia chiktar mál ma sál girt.*
I can tell you as to the Bugti chief; in my opinion the Bugti chief collects in a year as follows:—cows 200; goats 500; sheep 160; rupees 60 or 80; as to the Marris chief I do not know accurately, but I should say he takes a similar amount.	*Bugtí hál ma sihí án, mai china Bugtí sardar ma sál hamiktar gírt:—gokh do sath; buz panj sath; mesh hasht gist; rupíya sei gist chhár gist; Marrí hál ma jawánia sihí neyán, ma shán án di hamiktar gírt.*

(1) *i mulka*, in the original text " yá mulka " is written apparently by mistake for " i mulka."

English.	*Bilochí.*
Do the chiefs still take contributions in the same way or not?	*Ní di sardar hawe ranga dann phoria giraghaint, ki inna?*
Former chiefs took in the fashion described, now when the chiefs are married, they get money from the sáhib, and take nothing from their clan; they distribute the money got from the sáhib among their followers.	*Aulí sardarán pa hawe ranga gipta ki má gwashta, ní sardar sír bíthaghant, azh sáhiba zara warant, azh tumana hachi na girant, hathon(?) azh sáhib zara rájar bahár khanant (o) deant.*
Does the chiefs take any share of the crop?	*Azh khshára di sardar chi girt?*
None at all; every one ploughs for himself and reaps the fruits himself.	*Hachi né, har kas wath bahainí, wath bárt.*
MOURNING CEREMONIES.	*Hál Ghamí.*
What are your customs as to the dead?	*Murthaghena sistán shai chi é?*
On the day that a member of a section dies, we of the section go and perform his funeral ceremonies, and then every one returns to his own home.	*Hawán roshe ki páro mard mirí, raun, fátiha[1] dún, guda har kas gardí rau wathí handa, sei chhár rosh patha naghan bí.*
Three or four days later the distribution of bread takes place. Some hill Biloches call it "ás rokh," some "sehá." The plain Biloches call it "ás rokh," or "mhanna."	*Ahnyar má kharde Kohistání Biloch ásrokh, kharde sehágushún; hawe dighárí Biloch ásrokhrá mhanna[2] gushant.*
At the time of condolence the men of the section and other neighbours collect together. Each gives four annas to the dead man's heir. They eat bread and then go away	*Asrokh wakta páro mard, thíh mard, ki hamsáyagh ant, káyant (o) much biant; har kas murthaghe mard wázhar pá deant, naghan warant, guda rawant.*
If any one dies in the chief's house, what is the custom as to him?	*Sardar logha ki kase mirí, áhí sistán chacho?*
The custom as to him is just the same. The whole clan goes to his house, some present two rupees, some one rupee, others	*Ahí sistán di hacho é, áhí logha teghe tuman rauth, hamotha kharde do rupíya, kharde rupíya, kharde habásí,[3] kharde*

[1] The *fátiha, i.e.*, 1st chapter of the Korán, is read at a Musalman's grave after the body has been deposited.

[2] *Cf. mhanna.* The word appears to be of Sindhí origin. It appears to be the contribution made by the guests to the expenses of the feast.

[3] Northern Biloches pronounce the word "hawásí."

English.	*Bilochí.*
eight annas, others four annas ; each one according to his ability.	*pá, har kas watḥí taufí mikdára*[1] *deant.*
On the day of condolence, too, do they give bread with meat or with something else ?	*Asrokḥ rosha di naghan go goshda deán*[2] *go thíh chía ?*
On that day, too, they give bread and meat.	*Hawán roshe di naghan go goshda deán.*
On the day the death occurs and on the day of condolence, do the women also come ?	*Miragḥ rosha, ásrokḥ rosha zál di káyant ?*
All the women of the section come ; those who live near come on the day the death occurs, ; those who are at a distance, come afterwards ; but on the day of condolence none comes.	*Páro kul zál káyant ; hawán ki nazíkh é, án miragḥ rosha, hawán ki dír é, án guda patḥa káyant, ásrokḥ rosha kas niyai.*
On the day of condolence, who does the cooking ?	*Asrokḥ rosha naghan kai pashí ?*
The women of the deceased's village cook.	*Hawán murthaghena halkah zál pashant.*

Note 1.—A few particulars may be added as to burial customs. On the day on which the death occurs, the neighbours of the dead man bury him, and a mullah recites the "janáza" (burial service). Dry brushwood ("dangar") is heaped above the grave. The neighbours return on the third day to offer their condolences to the relations of the deceased. This is called "patthar" or "ásrokh." They each present a contribution, and in the evening the relations of the dead man furnish them with bread, &c. Six months afterwards all again assemble at the grave, the brushwood is removed and the grave is marked out with white stones.

Note 2.—Words connected with burial :—

meyat=corpse.	gor katagḥ=to dig a grave.
gor=grave.	puragḥ=to bury.

CULTIVATION.	*Khshár.*
In my country there is much land, some is cultivated and some barren.	*Mai deha dighár báz é, kharde vasm é, kharde bar é.*
We cannot cultivate much land, for we Biloches are continually fighting with one another, for that reason most of the land is uncultivated.	*Má báz dighár vasm khutho na khanún, ki má Bilochánar har ro pa watḥán jang é, pa hawán khá geshtar dighár vasm né.*
Most of the cultivation is dependant on rain ; if it rains, there is much cultivation ; there is little cultivation dependent on perennial streams, and none dependent on wells.	*Báz khshár ma gwárish é, haur ki báz gwárant, khshár báz bí, khshár kame ma siyáh áfa bíghe, cháth sara khshár hachi né.*

[1] Generally pronounced *migdára*, at least by Northern Biloches
[2] § 31.

English.	*Bilochí.*
Wells, such as in your country you have seen, in my country there are none; in my country wells are of the kind I will describe to you. We get at the water by digging in the bed of (dried-up) torrents. We reach water in some places at a depth of 3 cubits, in others at a depth of 4 cubits. There we make watering places from which we water the cattle, and men also drink from those wells. There is no cultivation from these wells. "Siyáh áf" (black water) is that which issues from a hill; where level land is near, people cultivate by the aid of the perennial water; where there is no level land, the water runs to waste. When rain falls, it brings down the torrents, and the bands are filled.	*Hacho ki shai deha cháth ant, mai deha cháth i ranga hachi né; mai deha cháth hacho ant ki ma kauráni láfa dighár pattho áfa kashún, jáëa ma sei harisha, jáëa ma chhár harisha áfa dar kashún, hamotha hauzán bandún, málar áfa dún, mardam di azh hawán cháth áf warant. Hawe cháthání sara khshár hachi na bí. Siyáh áf hacho é ki azh khoha darkhfaghe, handea ki dighár nazíkh é, hamotha mardam siyáh áf sara khshár khishant, handea ki dighár hachi né, guda áf hacho rawaghe. Haur gwárí, guda kaur áf kárí, guda bannu pur biant.*
Whenever the band is soaked with water, we attend to the ground and plough it.	*Har wakte ki bannu áf thusí, dighár kár deún, guda má nangar bahainún.*
We cultivate jowár as follows:— First we sow the seed, and then we plough it in.	*Zurth khishára hacho khishún;; ki aulí bij reshún, guda nangar bahainún.*
In the case of wheat, we plough twice or thrice, and then sow. From perennial water wheat is principally cultivated, and but little jowár; from rain water both wheat and jowár, and a small amount of bájra and múng. There is no other crop.	*Gandenv khshár i ranga khishún do sei bara khsháraŕ kherún,[1] guda bíj dún; siyáh áfa geshtar gandenv bíghe, kamena zurth; haur áfa har do biant, gandenv di zurth di, kamena bájrí múng bí, thíh hachi na.*
There is no division of crop in Bilochistan, every one cultivates for himself and reaps the whole fruit of his labour; a man gives no share of his crop to the chief or to any one else.	*Bilochistána vand hachi né, har kas wath khishí, wath bárt, azh khshár sardarar di thíh kasar di kas hachi na dá.*
If in any year the owner of the land does not cultivate himself, but makes over the land to	*Sále dighár wázha wathí dighár wath na khishí, thíh kasar dá, guda dighár wázha azh khshokh*

[1] This is a Jat kí word. The correct Bilochí for "to plough" is "nangar bandagh." Dames gives nangar bahagh.

English.	*Bilochí.*
another, what share does he take from the cultivator?	*chutwí bahár girt?*
A man who makes over a band with the embankments ready, takes a half share, but he who gives unembanked land, takes $\frac{1}{7}$th or $\frac{1}{8}$th.	*Hawán ki bastaghe bannu dá, nem girt, hawán ki bukhtaghe dighár dá, an haptamí hashtamí bahár girt.*
How did you Biloches acquire your lands?	*Shwá Bilochán dighár azh kho árthaghé*[1]*?*
When our ancestors first came into the country, they divided the land, so that every one lives off the fruits of his own land, even the chief cultivates only what he got originally. Some sell their land. Formerly land was cheap, but it has now become dear. Formerly the price of one band was Rs. 20, now the price of the same band is Rs. 80; the land has become so much more valuable in the course of 7 or 8 years.	*Sarí rosha ki mai pirián ma hawe deha ákhtaghant, dighár pa wathán bahár khuthaghant, hawán ranga har kas wathí dighára khishto waraghaint, sardar di har chi aulí rosh gipta khishaghe. Go zara di kharde kharde dighár shwashkaghant, aula dighár arzán ant, ní girán ant, aula yá bannua bahá asta gíst rupíya, ní hawáhí bahá chhár gíst rupíya astant, azh hapt hasht sála dighár hacho girán bíthaghant.*
Formerly there was much fighting; and men had no money, now there is peace, and people have money in abundance, and they have nothing to live off (but agriculture).	*Aula mulkán siwá*[2] *jang báz asta, gwar mardamán zar hachi nesta, ní hair bítha, gwar mardamán zar di báz é, thíh gurzán di hachí né.*
Formerly the majority of Biloches lived by thieving, now the sáhib has put a stop to robbery, he won't let any one commit theft either in his own country or in any other country. Now most Biloches earn their livelihood by the plough. This is the reason that land has become dear.	*Aula Biloch geshtar gurzán azh duzia khuthaghant, ní sáhibá duzí dáshtá, duzí khanagha kasar neilí, wathí mulka di thíh mulka di neilí,; ní Biloch geshtar nangar bahainant, wathí gurzán khanant, pa hawán khá, dighár girán bítha.*
Are you better pleased with peace or with war?	*Shwá ma haira khúsh é ki ma jang?*
We are very glad of peace, on account of peace every one has become prosperous.	*Má ma haira sakhia vash ún, azh haira har kas bhágía bítha*

[1] Read *ártha.*

[2] "Mulkán siwá" means "except the lands" or "except the cultivated lands," and appears to be without meaning in this connection. Perhaps it is a mistake for mulk niánwa= "in the land."

English.	*Bilochí.*
Every one has herds of cows and flocks of goats, and every thing he wants in abundance; every man's brothers and children are in safety; every one is pleased with peace, now no one will make war, no one will fight now as people used to fight before, though a few still through folly go on fighting.	*Gwar har kasa goram, ramıgh, hamochi báz ê, har kasa bráth bachh ma hair ant, har kas ma haira vash ê, ní jang kas na khat; hacho ki aula álam miṛaghetha ní hawán ranga kas na miṛí, kharde kharde azḥ násurfatia ní di miṛaghaint.*
Those who are prosperous and prudent are pleased with peace.	*Hawán ki bhágia ê, siyáral ê, án ma haira khúsh ê.*
Formerly, when there was much fighting, the powerful and the weak both liked to make war. So long as the great won't fight, what can the weak do?	*Aula ki miṛái báz bítha, mazen ksánánrá jang khanagḥa rizá asta, dáncho ki mazen jang na khanant, azḥ ksánání dasta chi bí*[1]*?*

War. *Jang Hal.*

Most Biloch wars are waged for the sake of cattle or on account of refugees.	*Geshtar miṛái Bilochání mál sara hamsáyagḥání*[2] *sara bíghaint.*
The men of one clan will gather together and carry off the herds of another clan. The owner of the herd which is harried and the men of his section pursue and come up with (the robbers), whereupon they fight, and whoever wins carries off the herd.	*Hacho bígḥe ki yá tuman mard much bítho ákhto dumí tuman goram jatḥa. Hawán jatḥaghe goram wázha o thíh áhí páro mar khorí ákhto gon khapta, guda pa watḥán miṛthagḥaint; har kaseá ki ma miraiyá sobh kattha, hawániá goram burtha.*
Wars on account of refugees arise thus:—If a man has quarrelled with his brothers or with any one else about land or for some other reason, he goes off to the member of another section and becomes his guest. The guest induces his host to help him, and raising an army or band of footmen harries the cattle or	*Hamsáyagḥání sara hacho miṛái bígḥe ki kase azḥ watḥí bráthán hai azḥ thíh kasea dighár sara hai azḥ thíh hawarea zahr gipto shutḥa go thíh páro marda hamsáyagḥ bítha, Hawán hamsáyagḥ wázhar ambrá khutho lashkar hai dúng khutho watḥí duzhmanáni mál hai halk jatḥa; guda hawán*

[1] The meaning seems to be that the powerful have now begun to appreciate the benefits of order, and the weaker, who still hanker after the old marauding life, can do nothing without leaders.

[2] *Hamsáyagh* = a refugee from a tribe living under the protection of a member of another tribe. His protector is called his "bhotar."

English.	*Bilochi.*
the village of his enemies; next the man who is plundered betakes himself to some powerful man, and puts himself under his protection, and they raise an army and harry the village of the others. In this way perpetual fighting has gone on.	*jathaghe mar gwar kase sakhe marde shtho bhaut bitha, guda ánhán lashkar zurtho háwáhí halk jatha. I ranga mirána mirai báz shtho bitha.*
But at times, too, they will make peace?	*Roshe hair di bí?*
When they fight, and both sides are tired out, they make peace.	*Cho ki mirant, har do sar mánant, guda hair khanán.*
How do they make peace?	*Haira chacho khanant?*
To that side on which there is superiority of numbers, the other side gives betrothals and makes peace; if a man has no betrothal to give, he presents land or money; in this fashion they themselves arrange a peace, or some one else arranges one for them.	*Hawán phalwa ki mar báz mirant, dumi phalwa ahnyar sángán deant, haira khanant, gwar kasea ki sáng hachi na bí, án dighárán dá, zarán dá, i ranga hair wath khanant ki thih kase khat.*
When the chief and the headmen interpose and counsel both parties, a peace is made.	*Sardar mukaddim niánwa khafant, go har do sara saláh khanant, guda hair bí.*
As long as they don't get tired of fighting, they won't regard what any one says to them. A lasting peace is effected when both parties have it out with one another, and then arrange a peace; when peace is made by compulsion, it will not be lasting.	*Dáncho ki mar mirant mirant na mánant, kase gushí[1] na girant. Hair di hawán pashí ki har do sar yakáptia gindán,[2] guda hair khanán, zor ki kase haira khat, án hair na pashí.*
Did you ever go out with a marauding band?	*Roshe tau di go lashkara shuthaghé?*
Of course, I have gone often.	*Bale, má báze dhaka shuthaghún.*
Describe to me one of your raids.	*Wathí yá lashkare hóla mana dé.*
Last year my chief's son, Sháhbáz Khán, raised a band. The whole clan did not accompany him. Those who were near	*Aulí sála Sháhbáz Khán, mai sardar bachh, lashkare zurtha; teghe tuman gon nathi; hawán ki nazihh astan, hawán ákh-*

[1] *gushí* is wrong. It ought to be *gushtí*. *gushti giragh* is a regular Bilochí idiom (Lieut. Jennings).

[2] I am not certain that this is good Bilochí. It may mean "when the two parties have it out with one another," cf., the use of "dekhna" in the sense of "to pay a man out" or perhaps "to meet and come to a mutual understanding."

English.

came, and in all 500 men were gathered together. The whole army collected at Sangsila. We went to Jagání, and cooked our cakes for the raid. They sent out 10 men as spies; forty men took up their station on the steep slope of Nuphusk, in case the Marris should come and block up the passage of the mountain. When the band went down to plunder, the rendezvous with the spies was at mount Chut. When the army arrived at that place, the spies came and gave information that they had seen much[3] cattle below the Fort of Kahan; after consultation the army divided into two parts, one division was commanded by Sháhbáz Khán, the other by Daliján Nothání; one division went to the east of Kahan, the other went to the entrance of Nala and raided there. Both divisions during the raid killed seven men and carried off 400 cows, 9 mares, 800 goats and sheep, and 80 donkeys. The army then returned and arrived at Mount Nuphusk, where Ghulám Murtazá Khán had also taken up his station. Of the rest of the Zarkháni clan numbers had collected. The pursuing Marris coming over Nuphusk once appeared in sight, but when they saw that Ghulám Murtazá Khán was with the army, they determined not to fight, and retired. The Zarkháni army went to Siyáháf and divided the cattle. Forty bullocks, one hundred sheep and goats, and two mares were given to the chief as

Bilochí.

tant, panj saṯh mar much bítha, teghe lashkar ma Sangsíla much bítho ma Jagánia shtho chikkí kák[1] pakkha, dah mar chárí kashtant, chil mar ma Nuphusk khandagh sara nishtant, pa-hawán khá lashkar ki rau buna pásna degha, nuwán Marrí biyai khandagha bandí; cháriání diráï ma Chut khandagha asta; hamotha ki lashkar rasitha, chárí gal átko hál dátha ki ma Kahan Kelát sherí denva mál álam chártha, guda lashkar pa wathán saláh khutho bahár bítha, do thála bíthaghant, yá thála sar bítha Shahbáz Khán, dumia Daliján Nothání; yá thála shutha Kahan sherí denva, dumí thála Nala dafa shtho pásna dátha. Har do tháloá hapt mar ma pásna kushta, chhár saṯh goḳh, no máthin, hasht saṯh buz o mesh, chhár gist khar jatho árthant, guda lashkar gartha Nuphusk khandagha rasitha Ghulám Murtazá Khán di hamotha nishta ghetha, thíh tuman Zarkháni di báz ákhto much bítha. Yá bare khorí Marrí sara ákhto sahra bítha, Ghulám Murtazá-ar dítha ki go lashkar gon é, guda gwashte ki ma na mirán. Marrí garthoshtha; lashkar Zarkháni ma Siyáháfa ákhta mál bahár khutha; chil khaighar, saṯh buz o mesh, do máthin sardarar

[3] Or trans. "to the east of."
[1] *Chikkí kák*=cakes carried as provisions during a raid.
[3] Or perhaps men and cattle.

English.	*Bilochí.*
"panjik," one mare was given to Sháhbáz Khán, five bullocks were selected for each of the headmen as their "rez";[1] the remainder of the cattle was divided as follows:—each "kahwán" included three sheep or goats and ¼ share of a cow. Our custom is that a footman receives one "kahwán," a horseman two "kahwáns," and a half "kahwán" is given to the owner of a gun.	*panjik dátha, yá 'máthin Sháhbáz Khánar dátha, panj khíragh mukaddimáni rez kashtant, sarákhtaghe mál bahár bítha, kahwánrá sei phas, gokh páth ákhta: mai sistán hacho é ki piyáthagh yak kahwán, avzar do kahwán; túpak nem kahwáñ girt.*
Do the Marris also raise marauding bands against the Zarkhánis?	*Marrí di Zarkháni chaka lashkar siraghe?*
Yes, the Marris are our enemies; they have often brought an army and harried the Zarkhánis. They have carried off cattle and killed men.	*Bale, Marrí mai siyál é, báz dhaka lashkar ártho Zarkháníar jatha, mál di burtha, mar di kushta.*
The Marri chief does not come with the army. He sits at home.	*Marrí sardar wath go lashkar niyai, wathí handa nishtaghe.*
The Marri clan is a large one; the headmen raise bands and lift cattle, and they give the panjik to their chief who sits at home.	*Marrí tumán báz é, mukaddim gal lashkar zirán janán, sardara panjik ma logha nishtaghe deant*
SONGS.	*Sharán Hál.*
Songs constitute the literature of the Biloches. The Biloches possess old songs, which their poets composed long ago. From these songs the ancestry and the fightings, the country and the bravery, giving and taking, sheltering of refugees and seeking of fame, and all other Biloch customs, are illustrated. Such of the Biloches as are clever and	*Bilochání kitáb o daftar hawe shar ant. Gwar Bilochán kaune shar ant ki sháïrán aula deria jathaghant. Ash hawe sharán Bilochání pirí o miráï o deh, jawánmardí, degh, giragh, hamsáyagh dárágh, námús khanagh, thíh teghe sistán sahra bíghaint. Hawe shar Bilochán wath jathaghant, án ki siyáral o mazáen ant. Biloch ki mazann biant sharán zirant, ash*

[1] Before the division of the spoil among the general body of the marauders, the chief's "panjik" (literally = 5th share), the headmen's "rez," and special shares of the booty given to those who have been wounded and to the relations of those who have been killed are taken out. There are fixed rules in the different tribes regulating these special shares. Among the Haddiánís the relations of a man killed in battle receive 8 cows, a sword, a shield, and a gun; among the Marris, I believe, they get 12 cows, but no weapons.

English.	*Bilochí.*
men of mark, themselves compose songs. Biloches who are men of influence learn songs, and from them they become acquainted with their ancestry and their customs. Minstrels also sing songs. Biloches derive great pleasure from hearing these songs and give large gratuities to the minstrels. The minstrels derive much profit from these songs. When a Biloch has composed a song, the minstrels also learn it, and recite it to other Biloches. Most Biloches sing songs themselves. When any one fights to acquire fame, a poet composes a song about him, and he becomes famous everywhere. Most Biloches fight in order to acquire reputation of this sort. Heroes of former times, who acquired reputation in war, have their names still recalled in song as Hot kalmatti warred about the lizard for the sake of his reputation.	*hawe sharán watḥí píria hál o watḥi sistán sihi biant. Domb di hawe sharán gushagḥant. Azh hawe ṣharáni ashkhanagḥa Biloch sakhia khúsh biant, dombánar sakhia dáth deant ; azh hawe sharán dombánar báz síth bí. Kase Biloch ki shar janti, guda domb zírant, thíh Bilochánar ashkhanainant. Geshtar Biloch watḥ di sharán gushant. Ma hawe roshán di kase pa namúz miṛí, guda sháïr ahnya shar janant, ma druste jahána áhí námúz bí. Geshtar Biloch pa hawe námúza miṛagḥe.* *Aulián ki ma miraiya namúz khutha, áhi nám dánkho [1] ma sharán girant. Hacho ki Hot Kalmattí bághir sara miṛáí khutha pa watḥí námúza.*

Note.—Two specimens of Biloch songs are here given in the text. I have omitted them.

I will give a few examples of Biloch proverbs :	*Ní ma do sei hawar azḥ Bilochí mislán likhagḥún :*
Examples.—No one will earn his living by sitting still, his wife will scold him in the evening.	*Nindagha rozgár na bí kase, Begáh jherthí [2] jan wathí.*
If a man runs abouts and fetches, the crop will ripen ; if he sleeps, the ground will become parched (hot).[3]	*Agḥ thashí kárí, pashí : Azḥ wafsí, dighár tafsí.*

[1] Ought to be *dain* (Lt. Jennings).
[2] *Jherí* should be read. The verb is *jheragḥ* = to quarrel, Part Part. *jhertha.*
[3] Two more examples may be given. The first is directed against vegetar ans :
Bil.—" Gonglú wáre na mana dost án
" Bángwáh pur, begáh post án."
Eng.—The turnip-eater is no friend of mine
In the morning he is full, in the evening he is mere skin and bones.
The second might be commended to Indian litigants :
Bil.—" Na galgala na shor khanê
" Na go gharíbán zor khanê."
Eng.—Abstain from strife and wrangling.
Abstain from oppressing the poor.

English.	*Bilochí.*
FOOD.	*Ward waragha hál.*
The chief foods which the Biloches eat are flesh and milk. The Biloches possess herds of cows, flocks of goats and sheep, and all sorts of cattle in abundance, accordingly they settle in places where there is much grass. Biloches will not sell milk or ghí.	*Biloch geshtar ward gozhda shíra waraghaint. Gwar Bilochán goram, ramigh, mehar teghe mál báz é, pa hawán khá i mar hawán handa nindán ki renv báz é. Biloch shír o moshin na shwashkí.*
Whatever they have they eat themselves and give to their guests; Biloches give much food to guests.	*Har chí ki bí wath warant, (o) mihmánánar deant; Biloch mihmánar sakhia naghan deant.*
If a man does not feed his guests well, the rest of the Biloches cast reproaches upon him. They generally eat roast meat, but at times they eat it boiled.	*Kase ki mihmánar jawánia naghan na dá, guda thíh Biloch ahnyar shaghán janant. Gozhd i mar geshtar sajjia pashant warant, roshe roshe gozhda gráthant warant.*
The rich eat their bread with some relish, but the poor eat it dry. The best relishes which Biloches possess are meat, milk, and butter. Some in the season when the fruit of the Jál tree is ripe, boil honey. Biloches eat twice a day. They take one meal in the morning, which they call "sawárik," and the second in the evening, which they call "shám." In the hills the following are the fruits (eaten):—the badul, the khonar, the phatrík, the fig, and the píthagh. Goatherds when they are hungry eat these. When the Biloches raise a marauding band, and any member of it has only a little atta, he	*Án ki bhágia é, án naghan go náwarasha waraghe, án ki gharíb é, án khushke naghan warí.*[1] *Bilochání jawáen náwarash, gozhd, shír, nemágh, kharde ma phir muda diwish*[2] *di gráthant. Biloch di do welá naghan warant, yake bángwáh ki ahnyar sawárigh*[3] *gushant, dumí begáh ki ahnyar shám gushant. Ma khohistána mewa hawesh é:—badul*[4]*, khonar,*[5] *phatrik,*[6] *hanjir*[7] *pithagh, hawán kí shwánkh é shuthi biant, guda haweshán warant. Biloch ki dúng zírán, gwar kasea árth kame bí, guda ha-*

[1] Read *wár* or *wárt*.
[2] *Diwish* is a concoction made from the fruit of the Jál tree. The fruit is soaked for a night in cold water. In the morning the water is strained and the impurities removed. The water is then boiled.
[3] Northern Biloches call both the morning and the evening meal "sawárik."
[4] *Badul*, the unripe fruit of the *phísh* or dwarf hill palm.
[5] *Khonar*, ripe fruit of same, to be distinguished from *khunar* = the ber tree.
[6] *Phatrík* = the ganí bush.
[7] *Hanjír* = fig.

English.	*Bilochí.*
eats these fruits. When a marauding band lies in ambush in a place where they cannot light fires through fear of the enemy, if a man has cooked bread or cooked meat, he eats them; if he has none, he eats the fruit of these trees; if one has finished his atta, his comrades give him some of theirs.	*weshe warant. Choshe handa di ghal rawant likhant, kihamotha ásrokh*[1] *khanagha hand né; ki hamotha duzhmanání turs é, gwar kasea ki pakkhaghe naghan pakkhaghe gozhd bí, hawánhá wárt, gwár kasea ki hachi né, guda hawe drashkání barán warant, gwar yá ambráyá ki árth jetha, thíh ambrán ahnyar deant.*
WAY OF SPENDING THE DAY.	*Rosh guzagha hál.*[2]
How do you Biloches spend the day?	*Shwá Biloch rosh chacho gwázenaghé?*
In the ploughing season we plough, at other seasons our chief work is the watering of our cattle. In my country water is scarce, and the watering of cattle is a difficult business. We water our cattle daily in the hot weather, but in the cold season we water herds of cows every third day and flocks of goats every tenth or twelfth day. In the cold weather the goats eat tumma, and so drink little water.	*Nangar muda nangara bahainún, thíh muda mai chaka báz kár málár áf degha asti.* Mai *deha áf kamen é, mai málar áf degha sakhia dukh é, ma áhara málrá harro áf deán, ma ziwistána goramar siúmi rosha, ramighar dah rosh dwázdah rosh patha áf dún. Ramigh ma ziwistána, ganján*[3] *warant pa hawán khá áf báz na warant.*
Does a man's wife fetch the water for the house?	*Logh áf bánuk kárí?*
Great men, who have male and female serfs, have their water carried by them.	*Hawán ki mazann ant gwar ahnya ki molid o thíh ant hawán kárant.*
Sometimes we pass the day as follows:—A number of us gather together at a place where there is water, and there buy a goat or sheep, which we cook and eat. The young men have games. Some of us call the game they play "biláro."	*Roshe hacho gwázenún ki kharde mar ma áf sara much biún, hamotha go bahá phase girún, sajjí khanún warún. Kharde ki warná biant pa wathán lev khanant; hawán levar ma kharde biláro gushaghún.*
When many Biloches assemble at one place, we call (the meet-	*Handea ki má báz Biloch much biún nindún, ahnyar kachahré*

[1] ? *ás ro khanagha.*

[2] Better *rosh gwázenagha hál* (Lt. Jennings).

[3] The *tumma*, a jungle plant of the melon species. Northern Biloches apparently do not call this plant *ganj* or *ganján*, but use the Jat word *tumma*. They use *ganj* = abundance of fodder or green grass, but in the vocabulary attached to Hetu Ram's books, he translates the word as given in the text.

English.	*Bilochí.*
ing) a "kachhahri." In such meetings of Biloches, no particular business is conducted; we merely sit and joke, and laugh with one another. When the chief or any of the more influential headmen hold "kachhahris," many come to them with complaints, and the chief dispenses justice to them.	*gúshaghún. Ma Bilochání kachahrí niánwa thíh kár hachi né, hacho nindún, pa watḥán chatar khanún khandún. Sardar (o) thíh mastare*[1] *mukaddim ki kachahrí khanant, áhí gwar báze mar dáṇhorí káyant dáhán deant, sardar hawánháni nirwar khat.*

Note.—The divisions of the day and night are as follows:—
(1) *Kesbángáh* = time when morning star appears.
(2) *Namázwelá* = hour of prayer, immediately before the dawn.
(3) *Roshtik* = dawn.
(4) *Othán* = about 8 or 9 A.M.
(5) *Nermosh* = midday.
(6) *Burzí peshín* = about 1 or 2 P.M.
(7) *Peshín* = 2 or 3 P.M.
(8) *Jáhlí peshín* = 3 or 4 P.M.
(9) *Dígḥar* = sunset.
(10) *Namáshan* = evening hour of prayer.
(11) *Pháshphar* = hour of evening meal, 8 or 9 P.M. (*J. rotíwelá*).
(12) *Nemshaf* = midnight.

JUSTICE.	*Nirwar Hál.*
Do many complainants come to your chief?	*Tai sardara báz dáṇhorí káyant?*
For a day or even three or four days not one comes.	*Roshea, sei roshea, chhár roshe hachi na.*
Do men go with complaints to the headmen?	*Gwar mukaddimán di dáṇhorí káyant.*
The men of their own section go with complaints to the more powerful headmen. The headman summonses the other party, and informs both what his view of the case is; if both accept the headman's finding, the case is at an end; if a man won't accept the headman's finding, he goes to the chief, and the chief decides the case a second time; if a man won't accept the chiefs' decision, he goes off and fights (with the man who has injured him).	*Hawán ki mastare mukaddim ant watḥí pároa mar gwar ahnya dáhí rawant, guda án dumí mar lothainí, har chi ki áhí kyása kaith,*[2] *har donánar gúshí, har donán mukaddim gwashtí gipta tá shara bítho shtha, kas ki mukaddim gwashtí na girt guda rau sardar nemgḥa, sardar thíh bare áhí nirwar khat, kase ki sardar gwashtí na girt, guda watḥ rau miṛí.*
How do they bring cases before your chief?	*Gwar tai sardara chacho shara kárant?*

[1] Section 16.
[2] The more usual form is "kai," see Section 32.

English.	*Blochí.*
When two men fight and beat each other with sticks, the man who has been beaten goes with a complaint to the chief. If one man won't pay another a debt, he also comes with a complaint. When a theft has been committed and the injured man suspects any one of being the thief, he also comes with a complaint.	*Do mar pa watḥán ki miṛant, go lathán yakáptia janant, jatḥaghe mar dáhí bítho kai gwar sardara. Kase ki kasar wám na dá, an dáhí kaith; kasea ki duzí bí, thíh mar chaka kesí bí ki i mardá mai duzí khutha, án di dáhí kai.*
How does your chief decide cases?	*Tai sardar chacho shara burí.*[1]
He summons witnesses and puts the parties to oath.	*Sháhidán lothainí, patsákh khantí.*
If theft is proved against any one what penalty does he inflict on the thief?	*Kase chdka ki duzí sebit bí, guda go duza chi nirwar khat?*
The chief decides that one, two or three[2] shall be taken from the thief and given to the owner of the cattle. If a man won't pay his debt, the chief takes it by force and gives it to the creditor. He gives redress to a man who has been assaulted by examining his wounds, and then taking what he thinks proper from the striker and giving it to the victim of the assault.	*Sardqr i ranga nirwar khat ki yake; do, hai sei azh duza girt (o) mál washar dá.* *Kase ki wám na dá azḥ ahnya go zora girt (o) wámwázhar dá.* *Jatḥaghe marda nirwar i ranga burí, ki áhí thap dhak gindán, har chi ki kyása kai, azh hawán janokḥa girt jatḥaghenar dá.*
The custom is to take (as a fine) one to twenty (rupees or sheep); to some one is given, to others four, to others eight, to others twenty.	*Eshia sistán hacho é ki azh yak tá gist, khardear yak, khardear chhár, khardear hasht, khardear gist, hamiktar girt (o) dá.*
RELIGION.	*Din Hál.*
Hill Biloches cannot read, and few Mullahs live among them. There will be but one Mullah in Siyáháf and one in Kahan. Accordingly these people are not well acquainted with religion. Formerly no one prac-	*Biloch khohistání hachi parnia neant, gwar i mardán mullah di báz né. Yá mullah ma Siyáháfa,*[3] *yake ma Kahan*[4] *bí, pa hawán khá i mar azh dín hála jawáen sihí neant; aula namásh roshagḥ kas na*

[1] Future of *buragh*, Past Part. *buritha*=to cut; to be distinguished from *baragh*, Past Part. burtha=to carry, of which the 3rd person singular Fut. is *bárt* or *báa*.
[2] The things taken, cattle or rupees, are not expressed.
[3] Siyáháf=the head-quarters of the Bugtís.
[4] Kahan=the head-quarters of the Marrís.

English.

tised prayer and fasting, now a few pray and observe fasts, and some even read the Kurán. They pay great respect to the Kurán, and fear much to take the oath by (literally, to lift) the Kurán. Formerly, on the day of death the "*janáza*" was not recited, but now, where there is a Mullah present, it is recited, but where there is no Mullah present, they bury the dead without any service.

Begging fakirs too are scarce in the hills, and Saiyyids there are none. The Biloches pay exceeding respect to Saiyyids, who are their *murshids*. Some of them live in Lahrí, and some in Jacobábád. Most of them visit their *murids* once a year, some only once in two years. The owner of a herd of camels presents them with a camel, the owner of a flock of goats with a goat, the owner of a herd of cows with a cow. The Bugtís reverence Pír Sohrí.

THE STORY OF PÍR SOHRÍ.

Pir Sohrí belonged to the Pírozání Nothání section (of the Bugtí tribe). One day he was grazing his goats in the jungle, when the four friends of God[2] came up and asked him to give them a goat. Sohrí replied: "This flock of goats is not mine, I am only a goatherd. I have one goat which I have earned as my hire. I will give you that one." So saying he brought it and gave it to them.

Bilochí.

záníha, ní kamene namásh roshagh parhaghaint; ní kharde Kurán di parhaghaint. Kurán adab sakhia khanaghaint, azh Kurán ziragha[1] sakhia tursaghaint. Aula miragh rosha janáza namásh di kas na parhaghetha; ní di handea ki mullah asti, hamotha parhant, hamotha ki mullah né, hacho purant.

Thíh pindokh fakír ma khohistána kamen ant, ma khohistána Saiyyid hachi né; Biloch Saiyyid adab sakhia khanant, i mardáni murshid di Saiyyid ant. Kharde ma Lahria, kharde ma Jekabábád deha nindant. Geshtar mar sála, kharde ma do sála gwar wathí muridán káyant; kharde ki bag w á zha biant, án lerav, kharde ki ramigh wázha biant, án buz, goram wázha gokh deant. Bugtí Pír Sohriar managhe.

Kissav Pír Sohrí.

Pír Sohrí azh pároa Nothání Pírozání asta. Roshe ramigha chárnaghetha ma latha, chhára yár akhtaghant azh Sohria buze lottha, guda Sohriá gwashta ki i ramigh mai né, ma shwánkh ún, yá buze phugarí asti, hawánia ma shuwárá deán, guda árthodáthe;[3]

[1] The oath is taken by lifting the Kuran and laying it on one's head. The swearer lays as an offering, one or two rupees, on the Kuran. This offering is known as *Kurán phashk*=literally, the chola of the Kuran.

[2] Friends of God, *i.e.*, fakirs.

[3] Section 28.

English.

The four fakirs cooked and ate it. Then they called Sohrí and giving him their blessing, said:—"On the day that the owner of the goats dismisses you from being goatherd, build a large cattle-pen at the place where you live. Bring as many goats as you possess and put them in the cattle-pen, and by the command of God, your whole cattle-pen will be filled with goats. Goats of such a kind will come to your cattle-pen, that no one else will be able to recognize them." Besides this the four fakirs gave Sohrí a stick and said—"Wherever you want water, in dependence upon God, strike this stick on the ground, and on that spot water will spring out of the earth; drink it yourself and give it to your goats." The four fakírs having said so much went home. Thereafter Sohri did not, as he had been wont, take the goats to a place where there was water; wherever he happened to be at midday, he struck the ground with his stick, and brought out water, which he gave to the goats. The owner of the goats after a few days began to think that his goatherd did not, as he had been wont, bring the flock to the watering place, and said to himself:—"I can't say whether he waters it at another place, or whether my goats are dying of thirst." One day he went and concealed himself in the jungle. He saw Sohrí giving the goats water on a stony hill. When Sohrí took the goats to an-

Bilochi.

chhár yárán hawániar sajji khutho wárthant; guda chhár yárán Sohriar gwánjtho neki duá khutho, gwashta:—"Hawán roshe ki tará ramigh wázha azh shwánkhia dara kashí, guda hamotha ki tai logh é yá mazáen jube tháain, har chi ki tai wathí buz asti, hawánar beyár, ki ma juba khan, go hukm Huthaiya tai teghe jub azh buzán pur bí, ma tai juba i range buz káyant ki thíh kas phajá neyárí. Chhár yárán Sohriar yá lathe di dátho gwashta:—"Handea ki tará áf pakar bí hawán handa hawe latha go Huthai tawakkula ma dighára jan, guda hamotha áf azh dighára darkhafí, tau wath di bawar, wathí ramighar di dé. Chhár yár hamiktar gwashto wathí handa shuthaghant. Áhí patha Sohrí aulí wájha ramighar áf handa na kárí, handea ki nermosh bí, hamotha latha ma dighára jant (o) áfar kashí ramighar dá. Ramigh wázha kharde rosh patha ma dila gwashta ki mai shwánkh ramighar aulí wájha áf handa neyáraghe,[6] kal né ki thíh handa áf deghe, ki hacho mai ramigh thunia miraghe. Roshe ma latha ákhto liktho nishta dítha ki khoh ther sara Sohrí ramighar áf d e g h e. Wakta ki Sohrí ramigh thíh handea burtha, ramigh wázha

[6] Section 44.

English.

other spot, the owner of the goats went to the place where water had been given to them, and saw that there was no water or watering-place there. On this he went to Sohrí and said:—"Tell me about this water, and whence you got water for the goats upon the hill." At first Sohri prevaricated, but at length from the very place where he was sitting he drew out water by means of his stick, and gave it to the owner of the goats. In the evening the owner of the goats went home and told the whole story to his wife. They agreed that the man was one of God's fakírs, and that it was improper to keep him as a goatherd. Sohrí, as he was wont, brought the goats to the hamlet, and at night slept in the goat-pen. Early in the morning, when the owner of the goats went to wake him, he saw a black snake sleeping beside him. The owner of the goats got still more frightened and said:—"You are a fakír, I can't keep you as a goatherd." On this Sohrí built a big cattle-pen near his home, and fetching one goat of his own, which he had earned by his labour, he put it in the pen and slept there at night. He woke very early in the morning and saw that the whole pen was filled with goats. Most of the goats were of a dun colour, some had dun-coloured ears and white (bodies). They were goats of a kind that no one had ever seen before. One day Sohrí

Bilochí.

hamotha áf handa akhto dítha ki áf hachi né, na etha áf hand é, guda Sohriar shtho gwashta:—"Mana hawe áf hála dé, ki tau ther sara ramigḥar áf azh kho ártho dátha. Aula Sohriá báz petha potha khutha[1] *guda hawe handa ki nishta-ghetha ramigh wázhar go latha áf kashto dátha. Begáh ramigh wázha ma wathí logha ákhto wathí logh bánukárá hawe hál dátha; saláh khuthaghant ki i mar Huthai fakír é, eshiar shwánkh khanagh jawán né. Sohrí auli wájha ramigh ma halka ártho shafa ramighjub sara akista, bángáh phagena, ki wázha ahnyar kharo khanagha shtho dítha ki síyáhe már áhi gura waptie; agh di wázha turstho gwashta ki tau fakir é, ma tará shwánkh na khanaghán. Guda Sohrí wathí logh gura mazáen jub tháaintha, ma hawánia wathí yá buze phugarí ártho dáshta. Shaf hamotha akista, mazen bángáh ki hágha bítha dítha ki teghe jub azh buzán pur é; buz geshtar sohre kharde sohre gosh (o) sweth ant, i ranga buz astant ki aula kaseá na díthaghant. Roshe*

[1] Literally, "to make hither and thither," hence "to prevaricate."

English.

was grazing his goats, when a Bhulethai robber band came down and killed him, so that that place (where he died) is known as Sohrí Kushtak. They were carrying off his goats, when Sohrí became alive again, and went up and met his enemies, who cut off his head a second time and threw it away; but Sohrí again took up his head in his hands and said to them:—"Give me back my goats." When his enemies saw the state in which he was, they gave up the goats in terror, and laying hold of his feet craved his blessing. Sohrí went home as he was without his head, and then fell down dead on the ground. Before this he had told his children that when he died, they should tie him on a camel, and that wherever the camel went to, and after sitting down did not rise up again, they should build his *ziyárat*. His sons did as they had been told. At first the camel went and sat down at four places, where there were kandha trees, which trees exist to this day. Then it went to the place where Sohrí's *ziyárat* now stands, and, after sitting down there did not get up again. There they built Sohrí's *ziyárat*. Sohrí's daughter died on the same day, and her *ziyárat* was also built beside Sohrí's, but next day they noticed that the *ziyárat* of Sohrí's daughter had moved in another direction, and was not standing in its

Bilochí.

Sohre buzán chárnaghetha ki Bhulethai lashkar ákhto Sohriar kushta, ki hawán hand nam "Sohrí Kushtak" ê; ramigh baraghaint ki Sohrí zindagh bítho go duzhmanán shtho gon khapta. Duzhmanán thíh bare áhí saghar buritho pirentha; agh di Sohrí wathí saghar ma dasta gipto áhí gura shtho gwashta ki mai ramigh tharen dê. Duzhman galá ki Sohrí hál i ranga dítha ramigh thartho dátha[1] *(o) áhí páthán gipto duá lotthaghant. Sohrí hawán ranga besaghara ma logh ákhta, guda ma dighára khapto murtho shtha. Sohrí aula wathí bachhánar gwashtagha:—"Roshe ki ma mirún, guda mana lerav chaka bandê, handea kí lerav shtho nindí kharo ma bí, hawán handa mai ziyárat tháainí." Áhí bachhán hacho khuthaghant. Lerav aula chhár handa shtho nishta, ki hawán handa drashk khír bíthaghant, dánkho án drashk astant. Guda ma hawe handa ki ní Sohrí ziyárat ê ákhto nishta azh hawán handa kharo na bítha. Hawán hand Sohrí ziyárat tháaintha. Sohrí janikh di hawán rosh murtha. Áhí ziyárat di Sohrí gura tháaintha, guda thíh roshe díthaghant ki Sohrí janikh ziyárat thíh pahnátha bíthie, i pesha*

[1] *Tharentho dátha* would be better.

English.

former position. Many other miracles took place by the power of Pír Sohrí, which I cannot fully relate. Ever after the Zarkhánís and most of the other hill and plain Biloches greatly reverenced him. The oath by Pír Sohrí is a very binding one in Bilochístan; through fear of Pír Sohrí the Biloches will not take a lying oath. Biloches say that if a man swears a lying oath by Sohrí, assuredly Sohrí will bring on him great misfortunes. Generally, Biloches give as an offering to Sohrí a dun-coloured goat. When a man's wishes have come to pass, he takes a dun-coloured goat and presents it. A "mujewar" sits at the shrine. He kills the goat, and whoever are present at the time divide it equally among themselves. Biloches call the whole Nothání section of the Bugtí tribe Fakír. At present Fatehan is the chief headman of the Pírozání section. Biloches pay great respect to him, and in this way he has become a powerful and influential headman. Most Biloches fear him because he belongs to Sohrí's section. Many meet daily at Sohrí's *ziyárat*. Sohrí's *ziyárat* is one day's march to the west of Siyáháf.

Bilochí.

handa nê. Thíh di báz karámát Pír Sohriá phaindáshta[1] *ki pílave ma gwashto na khanán. Azh hawán roshán Zarkhání (o) thíh geshtar Biloch khohistání (o) dighárí sakhia managhaint. Ma Bilochistána mazen saugand Pír Sohrí asti. Biloch azh Pír Sohrí tursa diroghe saugand na zíraghe. Biloch gúshaghe kase ki Sohrí saugand diroghe zírí, Sohrí áhi sakhia zián khat. Geshtar Biloch Sohrí manotí sohre buz deghe; kasea ki murád pílav bí, sohre buz burtho dá; hamotha mujewar*[2] *nishtie án mar buzar kushaghaint. Án rosh har chi mar ki hamotha biant baráwaria bahár khanaghaint. Biloch teghe páro Nothániar*[3] *Fakír gúshaghe, Ní mazáen mukaddim Pirozání Fatehan. Biloch áhi sakhia adab khanaghe. Hacho di án mar sakhe (o) mazáen mukaddim é; geshtar Biloch pa hawán khá di azh án marda tursaghe ki án mar azh Sohrí pároa di asti. Sohrí ziyárat sara har ro báz mar pethaghaint. Sohrí hand azh Siyáháfa rosh irshthagh phalwa yá rosha manzil*[4] *é.*

[1] Literally, were shown forth by Pír Sohrí.

[2] *Mujewar*=the guardian of a shrine.

[3] The Nothánís are the levitical section of the Bugtí tribe. The Bugtis are not the only tribe which has a levitical section. The Nothánís are the guardians of Pir Sohrí's shrine. Some years ago tbey admitted a Gurchání to a share in the guardianship. Before an expedition each man passes under a yoke of guns or swords (I forget which) held by men of the Nothani section.

The Nothanis can charm guns, so that the bullets shall be harmless. They get, or at least claim, a share of all crops grown in the Bugti country.

[4] N. B. Mizil.

English.

THE STORY OF THE JACKAL AND THE FOX.

Once on a time a jackal went to a village. The dogs collected and ran after him. The jackal after a long run got into a fox hole. The fox asked:—"Why, jackal, have you come in such a hurry?" The jackal replied:—"The dogs were asking me to be ruler in their country. I don't like the idea, and so I ran away and came here." The fox said:—"Do me a favour, take the sovereignty and hand it over to me." The jackal replied:—"Go out and talk to the dogs. I should think they would make you ruler." Out went the fox, but the dogs caught him, and began to tear him. The fox whined and complained. A female fox, his wife, asked the jackal:—"Why is the fox whining?" He replied:—"He is giving his account," and added:—"I refused the offer of sovereignty, because the dogs take an account first and then present one with the sovereignty." The dogs ate the fox and went off home. The jackal having saved his skin went off into the jungle, and left the vixen there alone.

Bilochí.

Kissav tholagh o rophask.

Roshe tholaghe kase halk gura shutha. Bíng gal much bítho áhí phadíma thakhtaghant. Tholagh rumbána rumbána yá rophask ghára ákhto rasitha. Rophask pol khutha ki "O tholagh, pachi hamiktar thashána ákhtaghé." Tholaghe gwashta ki bíng gal gúshaghe ki mai deha hákim bí; mai saláh né, pa hawán khá azh ahnya gurkhtho ákhtaghún. Rophask gwashta:—"Go ma neki khané, hawe hákimí mana gir dé." Tholaghá gwashta:—"Tau dara barau, go bíng gala tauk tuwár khané, ma shán tará hákim khanti." Rophask dara shutha. Bíng gal ákhto ahnyar gipto mirentha waragha.[1] *Rophaská gretho dáh khutha. Ahí jan máthaghe rophask azh tholagha polkhutha ki rophask pachi greghe? Ahnyá gwashta ki "lekhava deghe." Tholaghá gwashta:—"Ma pa eshia hákimí na khutha ki bíng gal pesha lekhava giraghe, guda hákimí deghe." Bíng gal rophaskar wártho wathí halka shuthaghant, guda tholagh wathí jind gipto shutha ma latha, máthaghe rophaskar hamotha ekwá ishta.*

THE STORY OF THE JACKAL AND THE TIGER.

Once on a time a tiger caught a jackal in the jungle with the intention of eating it. The jackal said to him:—"Your appetite won't be

Kissav tholagh o mazár.

Roshe ma latha tholaghar mazár gipta pa waragha. Tholaghá gwashta ki mai waragha ash tau ser na khané, mana bil dé,

[1] § 50.

English.

satisfied by eating me. Let me off, and I'll show you a buffalo, which will satisfy your appetite for two or three days." The tiger agreed to the jackal's proposal and let him off. The jackal went on in front of the tiger and took him to a place, where a buffalo had died in a marsh. He then said to the tiger:—"That buffalo is asleep, go and eat it." When the tiger got close to the buffalo he stuck in the morass, and called out to the jackal:—"I've stuck in the morass, and have no way of getting out, devise some means of getting me out." The jackal answered:— "Be easy in your mind, you've eaten up many a buffalo, now the owner of the buffaloes is approaching, he'll get you out capitally." On this the owner of the buffaloes came up and shot the tiger with his gun, while the jackal ran away home.

Bilochí.

má tará yá mehí shondeún ki tau go seria do sei rosh waré. Mazár tholagh gwashtí gipto tholaghar ishto dátha. Tholagh mazár denva bítho ma handea burtha ki hamotha yá mehí ma gapa murtho khaptaghetha, mazárar gwashta ki án mehí waptie, barau ahnyar bawar. Mazár ki mehí gura shutha, ahnyar gapá húndí khutha.[1] *Tholaghar gwánjtho gwashta ki mana gapá húndí khutha, ní mana darkhafagha dag hachi né, tau mai darkhanagha chi bandozh khan. Tholaghá gwastha:— "Mahalla dár, aula tau báz mehí várthaghant, ní mehí wázha pethaghe, tará jawánia dara kashí." Ma haweshia mehí wázha ákhta, mazárar túpak jatho kushta; tholagh phadátho wathí handa shutha.*

The Story of Salam Khán Náhr.

Kissav Salám Khán Nahr.

In the days when the Náhrs ruled this country, their chief was Salám Khán. One night in the cold weather Salám Khán heard the jackals howling, and asked his servants why they were howling. They replied:— "The jackals

Ma hawán roshán ki wázha hawe deha Náhr gal[2] *astant sardar Náhrán Salám Khán asta. Ma zimistána Salám Khán shafe tholaghání tauk ashkhutho azh wathí ambráyán pol khutha:— "Tholagh pachí greghe*[3] *"? An mardán gwash-*

[1] Literally, he was gripped by the morass.

[2] The Náhrs held sway in the Dera Ghazi Khan district in the 15th century They were a branch of the Lodí family, which had at the same time made itself supreme at Dehlí. There are still Nahrs scattered in various places through the district, and there is an important colony of them at Laghárí Barkhán, near Vitákrí. The Náhrs at Barkhán were conquered by the Laghárís.

[3] *Garagh* is the verb generally used to denote the howling of jackals.
Gregh=to weep.

English.

are very cold, and therefore they are howling." Salám Khán said:—"To-morrow sew thick clothes for the jackals and give them to them." The servants replied:—"Very well, it is a good idea." On the morning they got a lot of money from Salám Khán to spend on the jackals' clothes and embezzled it. Next night the jackals howled as before. Salám Khán asked:—"What are they growling about now?" They replied:—"Now they are blessing my lord," on which Salám Khán was vastly pleased.

Bilochi.

ta ki "tholaghánrá gwaharáa gipta, pa hawán khá greghe." Salám Khán gwashta:—"Bángáh tholaghánar bazze jar gal doshạin dé." Ambráyán gwashta:—"Bale, jawáen bítha." Bángáh án mardán báz zar azh Salám Khán pa tholaghání jar gal gipto wárthant. Thíh shaf ki bítha tholaghán hawán ranga aulí wájha tauk khutha. Salám Khán polkhutha ki "ní pachi greghe?" An mardán gwashta ki "ní wázhar nekí duá khanaghe." Salám Khán báz vash bítha.

THE STORY OF THE JACKAL AND THE TIGER.

Kissav tholagh o mazár.

A number of jackals lived in a jungle. A tiger took up his abode there and harassed the jackals. The jackals gathered together in council and decided that, as the tiger was killing them every day, they would make the following arrangement with him, namely, that he himself should not kill, but that they in turn should daily send one jackal to the tiger to be eaten. The jackals sent word to the tiger. He replied:—"All right. I require one jackal for food daily."—Some days passed in this fashion. One day the turn of one of the jackals came round. He made some delay in starting, on which the other jackals got angry with him and said: "why have you delayed so long? The tiger will get

Ma latha báz tholagh astant. Hamotha yá mazár ákhto tholaghánar mirentha janagha. [1] *Tholagh gal much bítho saláh khutha ki mazár har ro márá janaghe; go mazára i ranga bandbozh khanún ki mazár wath kasar na jant. Má wath har ro go barea yá tholagh mazár nemgha pa áhí waragha shashtún. Tholaghán hawe hál mazárrá dátha. Mázárá gwashta:—"Jawáen, mana di yá tholagh har ro pa waragha pakar é." Kharde rosh i ranga gwázentha. Roshe yá tholagha báro átka. An tholagh chi der khutha. Thíh tholagh áhí chaka zahr gipto gwashta ki "tau pachi hamiktar der khutha, azh hawe dera mazár zahr gírt, agh (ki) mazár zahr gírt,*

English.

angry at this delay, and if he gets angry, he'll kill us all in one day." The jackal answered:—"I am going to the tiger now, he'll kill me whether he gets angry or not." The jackal went to the tiger. The latter said to him in a rage:—"Jackal, why have you delayed so long?" The jackal replied:— "My lord, I was coming to you, but another tiger met me on the road, and through fear of him I left the road to your house and went home and hid myself. Now through fear of you I have come to you. You are my lord. Another tiger has come into your country and is feeding as I have told you. What was I to do?" The tiger answered:—"Where is that tiger? Point him out to me." The jackal went on in front of the tiger and brought him to a well. The jackal sat down in front of the tiger and said to him:—"Look into that well. The tiger has caught a jackal and is sitting there." When the tiger looked into the well he saw his own shadow and that of the jackal sitting in front of him. The tiger thought: "Here is another tiger that has caught a jackal," and in his rage he jumped into the well. The jackal ran off to the other jackals and told them the news. All the jackals assembled at the well, and when they saw the tiger in the well, they said:—"For-

Bilochí.

má teghánar yá rosh niánwa jant pireni." An tholaghá gwashta ki ní ma rawaghán mazár nemgha, agh zahr gipta di mana kushí, zahr na gipta di kushí. Tholagh gwar mazára rasitha. Mazár zahr gipto gwashta ki "O tholagh, tau pachi hamiktar der khutha?" Tholagh pasav dátha ki "Wázha, ma tai nemgha pethaghethán, dag niánwa thíh mazár mana trettha, áhí tursa ma tai daga ishto wathi logha shtho likhthaghún, ní azh tai tursa tai gura ákhtaghún. Tau mai wázha é. Thíh mazár tai deha ákhto i ranga ma [1] charaghe, guda ma cho khanún? Mazárá gwashta:—"An mazár bakho é? mana phaindár." Tholagh mazára denva bítho ahnyar yá cháth gura ártha. Tholagh mazár denva nishto mazárar gwashta:—"Hawe cháth niánwa gind ki mazár yá tholaghar gipto nishtie." Mazárá, ki cháth láfa dítha, ahnyá wathi sáha (o) hawe tholagh sáh chaka, ki áhí denva nishtagha, nazr khapta. Mazárá zántha ki i thíh mazár kase tholaghar gipto nishtie. Mazár zahr gipto ma cháth láfa drik dátha. Tholagh gurkhtho thíh tholaghán nemgha shtho hawe hál dátha. Tewaghe tholagh much bítho hawán cháth chaka ákhtaghant, mazárar cháth láfa dítho gwashtaghant:—"Pesha tau márá

[1] The insertion of *ma* in this way appears to be incorrect. Read "i ranga charaghe."

English.

merly you ate a number of us. Now it's our turn for eating you." The tiger answered:—"Now I am helpless, do whatever you please." The jackals replied:—"Formerly we were helpless; now we'll do to you as you did to us."

Bilochí.

báz wártha, ní mai bare ê ki ma tará warúní." Mazárá gwashta:—"Ní má bewas ún, har ranga shwí rizai khanê." Tholaghán gwashta, ki "aula má di bewas astún, har ranga ki ṭau go ma khutha, má di án ranga khanúní."

STORY OF THE CHIEF OF THE JACKALS.

Kissav Tholaghání Sardara.

The jackals collected together and agreed to make one of their number their chief. They saw a big jackal and said to him:—"Be you our chief." He replied:—"Very well." They then got a stick and tied it to his tail, saying:—"This is the symbol of our chief's sovereignty. In this way every one will recognize the chief." One day they went to a village and were feeding, when the dogs came out and chased them. The jackals ran away. All but the chief got into their hole and hid themselves. When he got to the hole, he was prevented from getting into it by the royal stick. The other jackals called out to him repeatedly:—"Come quickly and hide yourself in the hole. The dogs are coming. They will probably kill you." He answered:—"What am I to do? my royal stick won't allow me." On this the dogs came up and ate him.

Tholagh gala much bítho pa wathán saláh khutha ki yakkear wathí sardar khanún. Yá tholaghar mazáen dítho gwashtaghant ki tau mai sardar bí. An gwashta:—"Bale. Guda yá lathe ártho hawán dumba bastaghant ki i mai sardar nashk ê, azh haweshia har kas sardara phajá kárí." Roshe yá halk gura ákhto ma charenaghant ki bíng gal ákhto hakal dúthaghant. Tholaghán phadátha. Thíh tholagh ma ghára shtho likhthaghant. An sardar ki ghár sara ákhta ahnyar hawán sardarí latḥá ma ghár láfa guzagha neishta. Thíh tholaghán ahnyar báz gwánjtha ki zithe beyá ma ghára likheni ki bíng gal pethaghaint nuwán tará kushant." An gwashta:—"Ma cho khanán ki mana sardarí dár neilaghe." Guda bíng gal ákhto ahnyar gipto wárthant.

STORY OF THE WOLF AND THE RAM.

Kissav Gurh o Gurándh.

A wolf and a ram were drinking water at the same stream. The wolf was standing above and

Gúrkh o gurándh yá kaur sara áfa waraghethant. Gurkh sarí phalua, gurándh sherí phalwa

English.

the ram below. The wolf determined to eat the ram, but not to seize him openly, on the contrary to cast the blame on the other. He said to the ram:—"Ram, why are you dirtying the water?" The ram replied—"You are above and I below, the water comes down from above, how then is your water dirty? If you are determined to eat me, why do you talk thus? I am standing close to you, eat me." On this the wolf said:—"A long time ago your father called my uncle names. I could not get a hold of you before. To-day you have given me a chance, and I won't give up my revenge." The ram replied:—"I wasn't even born then, what can I know about it?" The wolf said:—"Dare you talk in that way before me, I consider you a great braggart." So saying, he caught hold of the ram and eat him.

Bilochí.

asta. Gurkh saláh bítha ki ma hawe gurándhar borán; hacho na girán, chi uzr áhí chaka írkhanan, guda kushán. Gurándhar gwashta:—"O gurándh, tau pachi áf gandagh khanaghé?" Gurándhá gwashta ki" tau šarí phalwa é, má jahlí phalwa ún, áf azh sara jahla ṙawaghe, guda gwar tau chi ranga gandaghe áf asta. Agh hacho tai rizai waragha asti, guda pachi i ranga gushaghé? Má tai gura oshtáthaghún, bawar." Guda gurkhá gwashta ki azh derí dain tai pithá mai nákhoar zán dáthaghant. Tau aula mai dasta neyákhtaghé. Maroshe tau mana wajah dátha, ma wathí pora neilán: "Gurándhá gwashta ki ma án roshán má paída na bithaghún, guda azh áhí hála mana chi kal é." Gurkhá gwashta:—"Tau mai denva i ranga tauk khanaghé, ma shán, tau sakhia gwáth shalwar é. Hamiktar gwashto gurándh gipto wártha.

Letters and Parwánas.

My brother;—I am very much in want of a mare. I have made great search here, but have not been able to get one. I have heard that there are many mares in your neighbourhood, and so I have sent my brother to you to ask you to buy and send me a good mare, which is young and a good walker and galloper. Let me know its price, and I will send the money to you. If you have any business in this neighbourhood, send me word, and I will do it carefully for you. All else is well.

Bráth maní, yá máthin mana sakhia pakar é; hawetha má sakhia pol khutha, mai dast neyákhta. Má ashkhutha ki tai deha jawáen máthin báz ant, pa hawe sánga má wathí brá-thar gwar tau shashtátha ki yá jawáen máthin, warná di bí, juzokh di bí, thshokh di bí, par ma bahá gir mai nemgha denv dé; har chi ki ahnya bahá bí, mana likh shasht, ma tai nemgha zar shashtání. Tai chi kár bár hawe deha bí, mana paighám shashté ki ma jawánia khanán. Thih hair é.

English.	*Bilochí.*
My brother,—Your brother has brought me your letter. I have looked out well for a mare to suit you, and have seen one mare, which is a very fast walker and galloper, but not so young as you wished. For that reason I have sent the mare to you before fixing the price. Examine the mare yourself; if it suits you, let me know, and I will enquire the price from the owner and send you word. In my own opinion the proper price is 140 rupees; if you agree to that, keep the mare, don't return it. All else is well.	*Bráth maní, tai kágḥaz tai brátḥá gwar ma ártha. Máthin má tai sánga-jawánia poltha, yá máthin má dítha sakhia juz okḥ thshokḥ é, hacho ki tau warná lotthé, án i ranga warná né, pa hawán khá má pesha baḥá na khutha, máthin tai nemgḥa shashtátḥa. Tau máthinar wath gind, agḥ tará vash é, mana hál dé ki ma azh máthin wázha baḥá pol khanán, tai nemgḥa hál shashtán. Mai chína máthin baḥá hapt gíst rupíya bí, hawán baḥá tará vash é, tá máthinar hamotḥa dárí, na thareni. Thíh hair é.*
My brother,—I have seen the mare, and I don't like it, because it is very old and not as good a galloper and walker as I wanted. The price, too, is large. I think its fair price 80 rupees. Its owner won't accept that, so I have sent the mare back to you. Give it back to the owner. All else is well.	*Bráth maní, máthinar dítha, mana vash né pachi máthin sakhia pír é, na án ranga thshokḥ na juzokḥ é har ranga ki má lothún. Baḥá di báz é; mai china eshiar[1] baḥá chhár gíst rupíya asti. Iktar baḥá máthin wázha na gírt powakán ma máthin thartho tai nemgḥa shashtátḥa ki tau wázhar tharen dé. Thíh kair é.*
My eye, my body, my soul,—From the day that you went to Márí, you have sent me no news of yourself. This is not right in you. The Sáhib's dák comes every day, and where you are, paper and munshís are abundant. I don't know why you have sent me no letter. My eye daily looks in that direction. It is your duty to send me news of your-	*Mai chham, mai jind, ján jiwái,[2] Azḥ hawán roshe ki tau Mária[3] shuthagḥé wathí hál gwar ma hachi na shashtátḥa. I ranga tará jawáen né. Dák sáhibí har ro har ro manágḥe, hamotḥa kágḥaz di munshí di báz ant. Ma sihí neán ki pachi tau mai nemgḥa kágḥaz na shashtátḥa. Mai chham har ro hawángo gindagḥe. Ní tará jawán é ki zíthe gwar ma wa-*

Eshí must be used (Lieut. Jennings).
[2] The phrase "Ján jiwáí" does not seem to be known to Northern Biloches. *Ján*=life.
[3] Márí, a mountain to the west of Harrand.

English.

self quickly. Let me know too when the Sáhib will come down to the plains. I will tell you my news. Three days after you left, I started off to see the Deputy Commissioner at Dera Ghází Khán. When I arrived there and made my salaám to the Deputy Commissioner, the Sáhib was very gracious to me, and asked all the news of my own and other tumans. He then said:—"You have leave for the present. Go back to your own home. After ten days I will go to Gágan. Return there with 40 sowars and 20 foot men, as I will remain there for two or three months." This is the third day since I returned to my house. Yesterday evening a Durkání came and informed me that there had been heavy rain on Drágal, and that there was much water and grass, and every thing that was wanted there. The whole Durkání section had encamped there. Four nights ago a man from the Khetrán country brought information that the Haddiánís were collecting an army. (He said:—) "I do not know whether the army will go against the Patháns or come into the Durkání country. Accordingly, Mitha Khan, headman, sent me to you." I replied to him:—"Tell Mitha

Bilochí.

thí hála denv dê, i di mana hála dê ki sáhib kathe buna írkhafí Mai hál i rang ê ki má sei rosh azh tau patha go mazen sahiba[1] *Dera Gházi Khán ráhí bíthaghún. Hamotha rasitho mazen sáhiba sglám khutha. Sáhib sakhia mihrbání*[2] *khutha, teghe hálwar*[3] *wathí tumana thíh tumanegha azh ma pol purs khutha, guda gwashta ki "ní tará mokal ê; thar barau wathí handa; dah rosh patha ma raun Gágana,*[4] *hamotha go chil avsarán gíst piyáthagh thar beyá ki má hamotha do sei máh biúní. Maroshe sumí*[5] *rosh ê ki má wathí loghá thartho ákhtaghún. Zí begáh yá mar Durkání ákhto hál dátha ki Drágal*[6] *chaka sakhia haur gwárta, ní hamotha áf di, renv di, hamochi báz ant; teghe pára*[7] *Durkání hamotha nishtaghant. Chhárami shaf ê ki mardeá azh Khetrán phalwa dáha ártha ki Haddiání lashkar sambaraghe; kal nê lashkar Pathan mulk rau ki Durkání deha kai, pa hawán khá Mitha Khán mukaddim mana tai nemgha shashtátha. Má ahnyar pasav dátha:—*

[1] This means "with the sáhib." It must be *sáhib gindagha*‖ to see the Sáhib (Lieut. Jennings).
[2] Read "Mihrwánagí".
[3] Southern Bil., *hálwar*. Northern Bil., *gálwar*.
[4] Gágan, a mountain and valley in the Haddiání country to the north of Fort Munro.
[5] *Sumí*, Northern Bil., "seinví".
[6] Drágal, a mountain to the north of Mári.
[7] "Páro" is meant (Lieut. Jennings).
[8] *Ghat*=any inaccessible place.

English.

Khan to be well on the alert, and to put some spies on the 'ghat.' I will send some Lasháris to you speedily." I now write to you to give this information to the Sáhib. Tell him that if a Haddiání army comes down on the Durkánís, the latter have information (and are prepared). They have collected and encamped at one place. Now there will be heavy fighting, and the Durkánís will also raise an army. Since the Haddiánís are first breaking their oath on the Kurán, the Durkánís will have no shame about it. All Biloches are at enmity with one another. No one will give up his revenge against another.

Bilochí.

"Mitha Khánar gushé ki jawánia watḥi shiwarí khané, kharde chárí di ghat [8] sara dárí. Ma Lasháriánar di shuwí nemgha zíthe denvdeán." Ní tará likhaghún ki tau sáhibar hawe hála dé, i di gwash ki agh Durkáni chaka manín roshán Haddiániá lashkar ártha Durkániar pesha dáh é. A'n much bítho yé hand nishtie ant. I pahra sakhiamirái bí, guda Durkání di lashkar zírí. Aula Haddiání Kurán borenaghe, guda Durkání chaka di meár né.[1] Biloch teghe pa watḥán siyál ant. Kas kasárá watḥí ber na kilí.[2]

MURÁSALA.

My friend, Gazan Khán, chief of the Marrís, a long time has elapsed since any news has come from you, and Jallu Daffadár and the other sowárs, who went to you after receiving their pay, have not yet returned. I have no news at all as to the state of the clan at present, and so I write this letter to you. It is your duty, whenever you receive it, to get a letter written to me relating all the news of your own and other countries, and send it to me. Send back to me without delay Jallu Daffadár and the other sowárs. You

Murásala.

Dost maní, Gazan Kḥán,[3] tumandár Marrí, báz rosh gwasta ki azḥ tai phalwa hachi hál gwar ma neyátka, na dánkho Jallu Dafadár na thíh avsarán ki talab zurtho tai nemgha shuthaghant gartho[4] ákhtaghant. Ma hachi sihí neán ki ní tuman hál chi ranga é, pa hawán khá má tará hawe kágḥaz likḥaghún. Tará i ranga jawán é hawán welá teghe hál watḥí deha (o) thíh mulka ma kágḥaza likhentho mai nemgha shashti. Jallu Dafadár di thíh avsaránar di zíthe gwar ma denv dé. I di

[1] The meaning is that the Durkánís will not be in fault.

[2] *Neilí* is the more usual form. See § 44.

[3] Gazan Khán, the late chief of the Marrí tuman, was uncle and father-in-law of the present chief, Mehrullah Khán.

[4] It appears from a note by Lieutenant Jennings that Rai Hetu Ram *now* thinks *Jallu Dafadar thíh avsarán ki talab zurtho tai nemgha shuthaghant dání gartho neyákhtaghant etha* would be more idiomatic.

English.

should also know that Sher Muhammad Marrí has left me without leave and gone to his home. Sher Muhammad has acted badly. If the Deputy Commissioner hears of it, he will stop the pay of all the Marrís. You ought to send Sher Muhammad quickly back to me, and counsel him well not to act so again.

My lord,—Your letter has reached me and I have learned all its contents. The news of this country is, that formerly the Bugtí chief, Ghulam Murtazá Khán and I made peace. Afterwards the Sheránís, a section of the Marrís, left me without leave, and made war on the Bugtís. They killed ten men of the Bugtí tuman and carried off a few cows. When I heard this I was very angry with the Sheránís, and sent back the cows to Ghulám Murtazá Khán. I also sent as an embassy Fazl Sháh Saiyyid and some Marrís to Ghulám Murtazá Khán, and again made peace with Ghulám Murtazá Khán. The Bugtí tuman is completely divided against itself. The Nothání and Kalpar sections have left their own clan and settled among the Marrís. The Bugtí and Marrí tumans fight the one with the other, but I have not the least inclination to wage war. Ghulám Murtazá Khán, too, will not fight at present. Jallu Duffadár was ill, but is well now. After a few days I will

Bilochí.

tará hál bí ki Sher Muhammad Marrí azh ma be mokalaiya wathí logha shutha Sher Muhammad hawe kár jawánia[1] *na khutha. Agh mazen sáhibar hál hawe bítha, talab kul Marrí band khant. Ní tará jawán e ki Sher Muhammadar tikaiya*[2] *mai nemgha denv dé (o) ahnyar jawánia gushé ki thíh bar i ranga na khat.*[2]

Wázha maní, tai kághaz gwar ma ákhta, hál teghe ma síhí bíthaghán. Hawe deha hál i rang é ki aula Ghulám Murtazá Khán tumandár Bugtí (o) má pa wathán hair khutha, guda Marrí páro Sheráni azh ma be mokalaiya shtho go Bugtia jang khutha; dah mar thíh tuman Bugtí kushta (o) kame gokh jatho ártha. Má hawe hál ashkhutho Sheráni chaka sakhia zahr gipta gokh tharentho Ghulám Murtazá Khán nemgha denvdátha. Fazl Sháh Saiyyid kharde thíh Marrí gwar Ghulám Murtazá Khán sath shashtátha, agh di go Ghulám Murtazá Khán hair khutha. Tuman Bugtí teghán pa wathán kanthie. Páro Nothání (o) Kalpar azh wathí tumana ladtho gwar Marrián nishtaghant. Hawán tuman Marria (o) Bugtia pa wathán mirenant,[3] *mai saláh jang khanagha peḍ né, Ghulám Murtazá Khán dí ní jang na khat. Jallu Dafadár aula náduráh asta, ní duráh bítha. Kharde rosh patha go*

[1] Northern Biloches use the full forms *jawánigha, tikaigha*, and so with all adverbs of this class.

[2] Perhaps *ma khan* would be better.

[3] *Mirenagh* means "to set about doing." *Mirant* will make sense.—(Lt. Jennings.)

English.	*Bilochí.*
send him with all the sowárs to you. Sher Muhammad Marrí has behaved very badly, in coming home without leave. I have summoned him before myself in order to examine him ; if he does not fully explain why he came without leave I will dismiss him from service, and send you another sowár in his place, so that no other sowár may behave as badly in future. All else is well.	*teghe ạvsarán tai nemgha denv deáni. Sher Muhammad Marí sakhia gandaghe káre khutha ki be mokalaiya logha ákhta. Má gwarwa lothaintha ki azh ahnya pol purs khanán. Agh án mar wathi-be mokalaiya ágha hálmanajawánia na dá, guda ma ahnyar azh nāūkarí kashán, áhí handa thíh avsar tai nemgha shashtán ki thíh bare thíh avsarán i ranga gandaghe kára na khat.[1] Thíh hair é.*

PETITION OF HAURAN, LASHÁRÍ, HEADMAN. *Arzí Hauran Mukaddim Lashári.*

My lord,—You yourself are aware that at this season the herds of all the Lasháris are feeding on the waste hills. Five days ago I received information that some one had stolen 8 cows belonging to Buddha Lashárí. I at once mounted taking with me 6 sowárs, 4 being (government) servants, and two ordinary Lasháris, and arrived at the place where the theft occurred and searched for tracks. At the entrance of the Sukhe tor rent I found a track. When I reached Bet Bakhsha I saw four of the cows which the thieves had abandoned. These four I made over to the owner of the cows, and going forward arrived at Sham Kalcháth. The track of the cows and the thieves went to the village of Rahm Ali Shambání and was lost there. I asked Kattu and Haibat, Masorí headmen, to

Wázha maní, tau wath sihí é ki ma hawe roshán goram teghe Lasháriání khoh bara charaghe. Panjamí rosh é mana hál bítha ki hashí gokh Buddha Lashárí kaseá duztho burtha. Zíthe má go shash arzarán, chhár naukar o do hacho pahlí Lashárí, avzar bítho hamotha duzí handa rasithaghún, rand poltha. Kaur Sukhe[2] dafa rand dítha. Wakta ki Bet Bakhsha ákhtaghún, chhár gokh dítha ki duzán ishtaghant. Hawán chhára gokh wázhar dátha, (o) denva shtho ma Sham Kalcháth[3] rasithaghún. Rand gokhání duzáni go Rahm Ali Shambání halk shtho gár bítha. Má azh Kattu o Haibata mukaddim Masorí duz o gokh[4] lottha. An

[1] Read Khanant.—(Lt. Jennings.)
[2] In the Cháchar pass.
[3] Kalcháth, the first halting place in the Sham plain after leaving the Chachár pass *sham* = watershed.
[4] Read duz di gokh di.

English.

give up the thief and the cows. They replied:—"We will not give up the thief, leave two sowárs here, and we will return the cows to them." I left two sowárs there, and returned home myself with three sowárs. To-day the two sowárs have come in, and state that Haibat and Kattu did not restore the cows, and that they had learned that one of the thieves was Khakar Lashárí and that the other was a Bugtí, and that both were staying in the village of Rahm Alí Shambání This theft has not taken place without the connivance of the headmen. I have informed the Sáhib. The Sáhib himself will take excellent measures that thieves shall not again commit such thefts in the Sáhíb's country. All else is well.

Bilochí.

mardán gwashta ki ma duz na deáni; do avsar etha bil dé, má gokhán tharenún deúnish.[1] *Do avzar hamotha ishto má wath go sei avsar gartho ákhtaghún wathi handa. Maroshe do avzar thartho ákhtaghant, ghushaghaint ki Hai bat o Kattu gokh na dátha, i di sihí bithaghan ki hawe gokhání duz yakē Khakar Lashárí é, yake thíh Bugtí é, har do Rahm 'Alí Shambání halk nishtaghant. Hawe duzi mukaddimání saláh siwá na bítha. Má sáhibárá hál dátha. Sáhib wath jawánigha bandbozh khat ki thíh bare duz gal i ranga duzia sáhib deha na khanán. Thíh hair é.*

PARWANA DIRECTED TO HAURAN, LASHÁRÍ, HEADMAN.

Your letter has reached me and I have learned its contents. I have sent your news to the Deputy Commissioner. He replied:—"Summon Hauran before yourself, and find out from him all he knows, and send the news to me. I will take strong measures." Accordingly, I am writing to you to come to me quickly. Bring the owner of the cows with you. You should also know that at present the Bugtí tuman is divided against itself. The Masorís have quarreled with their chief and gone and settled among the Luhárání Marrís. They pay no heed to their chief's orders. Their intention is to remain

Parwána Hauran Mukaddim Lashárí.

Tai kághaz gwar ma átka. Teghe hál mana bítha. Má mazen sáhib nemgha tai hál shashtátha. Mazen sáhib pasav dátha ki Hauranar gwar wa lothain, teghe hál pol purs khan, mai nemgha shasht. Ma jawánia bandbozh khanán. Pa hawán khá ma tará líkhaghán ki tau zíthe gwar ma beyá, gokh wázhar di phajia beyár. I di tará hál bí ki ma hawe roshán tuman Bugtí pa wathán kanthie. Masorí gal go wathí sardara galgala khutho go Marrí Luharánián awária nishtaghant, wathí sardara gwashtia na giraghaint. Ahí saláh é kí ma ash wathi tuma-

[1] § 28.

English.

apart from their own clan and to commit robberies. Be exceedingly careful about the cattle and villages of your section. If the thieves come a second time into this country to commit theft, kill them, for, if you do so, the Deputy Commissioner will be very well satisfied with you. All else is well.

Bilochi.

na ekwá nishto duzí khanán; tau wathí páro goram halk jawánia shiwarí khanê. Agh thíh bár duz gal duzí khanagha hawe deha káyant, tá ahnyar kushê ki sáhib azh hawe kára tai chaka sakhia vash bí. Thíh hair ê.

PETITION OF TOTA DURKÁNÍ.

My Lord,—The day before yesterday I was ploughing with my son and my cousin in the Long Valley, when Bagga Lashárí with 20 sowárs came and said to me:—"Why are you ploughing this land?" I said:—"The owner of the land gave it to me." Bagga said:—"Who is the owner of the land"? I replied:—"The owner is Mír Khán Lashárí." On this he abused me and Mír Khán. I said:—"It is improper to give abuse; don't do so again." He abused me more than before, and I gave him back his abuse. On this Bagga and six other sowárs got off their mares and fought with me. They drew their swords and wounded the whole three of us. I got a sword wound on my shoulder, my son was wounded on the head, and my cousin in the ribs. I will show you the wounds. I wounded Bagga. He got three wounds on the head, and is now dying. My

Arzí Tota Durkání.

Wázha maní, phairí ma go wathí bachh o nakhozákhta ma Darázh Thal[1] *dighára nangar bahainaghethún. Bagga Lashárí go gist avzar hamotha ákhto mana gwashta ki "shwá pachi ma hawe dighára nangar bahainaghê." Má gwashta:—"Hawe dighár márá dighar-wázha dátha." Bagga gwashta:—"Dighár wázha kai ê?" Má gwashta:—"Dighár wázha Mír Khán Lashárí ê;" guda án mar Mír Khánar di mana di zá dátha. Má gwashta:—"Zá degh jawán nê, thíh bare i ranga ma khan." An mardá thíh bare azh ahnya di geshtar zá dátha, má di zá dátha, guda Bagga o shash avzar thíh azh máthinán buna írkhapto go ma mirthaghant. Zaham gal kashto má har seinánar zazagh khuthaghant. Mana ma khofagha, mai bachhar ma saghra, o mai nákhozákhtar ma pahlia, zaham mánákhtaghant. Má tará phaindárún. Má di Baggar di zazagh khutha ki sei zaham ahnyar ma saghra mánákhtaghant ki ní án mirokh ê;*

[1] A valley to the west of Márí in the Gurshání country.

English.	*Bilochí.*
cousin is also dying, as he got a bad sword-cut. Bagga began the fight. I send this complaint to my lord. Do me full justice. Summon the six sowárs and ask them why he fought.	*mai nákhozákhṭ di mirokh ê ki ahnyar zaham sakhia mánákhṭa. Hawe miṛái aulí Bagga khutha. Má wázhar dánh deghán ki mai nirwar jawánia khan. Hawán shash avzaránar di lothain, azh ahnya pol khanê ki án mardá pachi miṛái khutha.*

PETITION OF MALANG HADDIÁNI.[1]

[2]*Arzî Malang Haddiáni.*

My Lord,—Yesterday evening I went out to hunt. I hid myself in the jowár. First of all a pig came out and began to eat the crop. I tried many devices for getting a shot at it, but it did not give me a chance. It ran off. A short time after a tiger came out of the jungle. At first I didn't know it was a tiger, I supposed it also to be a pig. It was a dark night. When the tiger came near me, I shot at it and wounded it in the head. It got in a rage and rushed at me. I also took my sword and rushed at it. I struck the tiger in the ribs with my sword. The tiger was badly wounded, and I received a slight wound. I killed the tiger. I have brought its skin and head to you; give me a reward, for I have behaved with great courage.	*Wázha maní, zí begáh má shuthaghún shikára. Ma zurth khishár láfa likhtho nishtaghethán ki aula yá hikh ákhto miṛentha khshár waragha. Ahnyar túfak janagha má báz híla khutha, án mana wajaha na dátha, phadátho shtha. Jhate patha yá mazár azh latha darkhapta. Aula má sihí na bíghún ki hawe mazár ê; má hacho zántha ki i di hikh ê. Shaf tár asta. Wakta ki mazár mai gura naziḳh rasitha, má ahnyar túfak jatha, mazárar ma saghrâ mánákhta. Mazár zahr gipto mai nemgha juloh khutha. Má di zaham zurtho juloh khutha, mazárar pahlí chaka zaham jatha. Mazár sakhia zazagh bítha, mana di kame zazagh khutha, guda má mazárar di kushta, áhí post áhí saghar tai gura ártha. Tau mana inám dê ki má sakhia jawánmardí khutha.*
My brother,—A man has told me that you are angry with me. I do not know why you have become angry with me. I have committed no fault. I am your brother. It is not right of	*Bráth maní, yá mardeá mana gwashta ki tau mai chaka zahrin ê. Ma sihí neán ki tau pachi mai chaka zahr gipta. Má hachi gunáh kár na khutha. Má tai bráth ún. Tará iranga*

[1] Malang's adventure must be apocryphal, as tigers are not to be found in the Haddiáni country.

[2] Ought to be *Arhí*.—(Lt. Jennings.)

English.	*Bilochi.*
you to get angry in this way. Tell me what fault I have committed, and I will defend myself. If I do not defend myself successfully, you may do whatever you like. Enemies tell many lies, and it is not proper to believe what enemies say. Our enemies daily desire that we two brothers should quarrel, that both may suffer loss. Send me an answer to this letter without delay, that my heart may be at rest. Tell me also who has lied about me.	*zahr giragh jawán né. Har chi gunáh ki mai phalwa asti, aula mana ahnya hál dé. Ma tará pallav deán, agh ma jawánia pallav na deán, guda táu*[1] *rizai é, har ranga ki khané. Duzhman gal báz dirogh bandaghe. Duzhmanáni gwashtia báwar khanagha jawán né. Duzhman har ro lothí ki i har do bráth pa wathán mirant, har donáni zián bí. Hawe kághaz pasav 'zithe gwar ma shashti ki mai dil já bí; i di mana hála dé ki mai chaka kaiá dirogh basta.*
My Lord,—In the cold weather the Masorís and Luharánís together raised an army against the Músa Khel Patháns, and I accompanied them. The army consisted of 80 horsemen and 60 footmen. The first night the army halted at Vitákrí, the second night at Kolu, the third at the Chhawáling torrent. From there they sent out four men as spies. In the evening the spies returned after seeing where the cattle were. In the night time we cooked our provisions for the raid, and early next morning the army started. It was divided into two bodies. One body went and raided to the east of the Músa Khel fort, the other went to the west of it.	*Wázha maní, ma ziwistán muda Masorí Luharáni awária Pathan Músa Khel chaka lashkar zurthaghant, ma di gon thán. Lashkar chhár gíst avzar, sei gíst piyáthagh astant. Lashkar auli shaf Vitákrí, dumí Kolú, siumí shaf Chawáling kaura bítha. Shawetha chhár mard chárí kashtaghant. Begáh chárí goram chártho gartho akhtaghant. Shafa chikki kák*[2] *pashainto bángáh phagena lashkar ráhí bítha. Lashkar do bahár bítha; yá bahár Músa Khel keláta jahlí phalwa, dumí bahár keláta bursí phalwa, shtho pásna dátha.*
Four Músa Khels were killed in the raid. We carried off the cattle and collected them at one place. The army was car-	*Chhár mard Músa Khel pásna niánwa kushtaghant. Goram jatho yá hand khutha. Lashkar goram áraghetha ki khorí*

[1] Lieutenant Jennings suggests *tai rizá é*, but says the phrase used in text is also used. Perhaps *tai rizai é* should be read.

[2] See note at p 70.

English.

rying off the cattle when the pursuing Músa Khels came up with them, and the two armies fought. Our army killed 17 Músa Khels, on which the Músa Khels were beaten. Our army took their weapons, and in the fight four mares belonging to the Músa Khels fell into our hands. On our side three men were killed outright, and seven men were wounded. Our army drove away the cattle, and on the fifth night arrived at Sham Kalcháth. We divided the cattle. Six cows and 4 bullocks formed the "panjik" of the chief. Haidar, Masorí, headman, got two cows as "rez," and two cows were also taken out as the rez of Nihál Khán, Luharání headmen. Twenty cows were given to the wounded men, and 36 were presented to the brothers of the men who had been killed. The remaining cattle were divided as follows:—5 cows went to each "kahwán;" in all there were 286 "kahwáns." The horses and the weapons were divided as follows:—One mare was considered equal to 4 cows, and a gun equal to one cow, a sword equal to half a cow. Then they cast lots,—some got guns, some mares, some cows. All else is well.

Bilochi.

Músa Khel ákhto gon khapta. Har do lashkar pa wathán mirthaghant. Hapt dah mar Músa Khel mai lashkará kushta, guda Músa Khel prushta. Ahí silih gal mai lashkará zurtha, chhár máthin Músa Khel di mirái niánwa mai lashkarar dast ákhtaghant. Azh mai phalwa sei mar kushto shthant, hapt mar zazagh bithaghant. Mai lashkar goram hakaltho panjamí shaf ma Sham Kalcháth rasitha, goram bahár khutha. Shash gokh chhár khaighar panjik sardara, do gokh rez Haidar Mukaddim Masoria, do gokh rez Nihál Khán Mukaddim Luharánia kashtaghant; gíst gokh hawán zazaghe mardánar wa gíst shánzdah gokh hawán kushtaghe mardán bráthánar dáthaghant. Thíh sarákhtaghe goram bahár bítha. Ya kahwánar panj gokh ákhta, teghán chhár dah gíst wa shash kahwán astant. Galagh wa silih gal hacho bahár khutha kiyá máthin bahá bítha chhár gokh,[1] wa túfake báhá bítha yak gokh, záham bahá bítha nem gokh; guda tír dáshtaghantí.[2] Khardear túfak, kharde thálar máthin, khárdear gokh ákhtaghant. Thíh hair é.

My Lord,—A Durkání came yesterday from Sham Phailáwagh and informed me that a band of Zarkhánís had gone to the Bozdár country. While the band was on its way, they

Wázha maní, zí yá mar Durkání azh Sham Phailáwagha[3] ákhta hál dátha kì yá ghale Zarkháni Buzdar deha shuthagha. Dain ghal rawaghetha ghalar hál bítha ki Buzdar lashkar

[1] *Ya máthin chhár gokh mat bítha* would be better (Lt. Jennings). *Mat*=equal.
[2] Tír degh or tirdára khanagh are the expressions used.—(Lt. Jennings.)
[3] Phailáwagh is situated to the west of Márí.

English.	*Bilochí.*
got news that a Bozdár army was assembling to harry the Zarkhánís. Two Zarkhánís belonging to the band returned to the Sham plain and informed the Zarkhánís. The Zarkhánís and the Luharánís assembled and agreed that the present was no time for leaving their country, because every one was living at ease in his own village, and grazing his cows and goats with profit, and men were cultivating the ground, accordingly they would be quite ruined by leaving their own and going to another country. There was nothing for it therefore but to fight. On this all the men assembled at Kupkhoh, and blocking up the road encamped there. If the Bozdár army should come, there will be heavy fighting. The victory is in God's hands; (he will win) to whom God will give it. The Zarkhání band is still in that direction, it has not returned. This is all the hill news that I have heard. I have sent it all to my Sáhib. All else is well.	*pa Zarkhání janagha much bíghe; azh hawe ghala do mar Zarkhání gartho ákhta ma Shama, Zarkhání galar hawe hál dátha. Zarkhání wa Luharání much bítho pa wathán saláh khutha ki ní deh ilagh jawán né, ki har kas ma wathí halka asúdah nishtie, goram[1] ramigh di jawánia chárnaghe, mar khshára khishaghe; azh hawe deh ishto thíh deha raun, sakhia halák bon; ní siwá zaham janagha thíh saláh hachi né. Guda teghe mar much bítho ma Kup khoha[2] ákhto ag basto nishtaghetha. Agh Buzdar lashkar ákhta sakhia mirái bí. Sobh Huthai dast é, har kasárá ki Huthá katí.[3] Dánkho ghal Zarkhání hawángo é, thartho neyákhta. Hamiktar hál khohí má ashkhutha ki sáhib gura shashtátha Thíh hair é.*
The day before yesterday a man informed me that Haidar, a Bugtí headman of the Masorí section, had sent a band into the Khetrán country to take blood vengeance for that Marrí who had lived under his protection, and whom the Khetráns killed last year. The band set out and lifted cattle. They were driving the cattle, when the Khetráns, who were pursuing, came up with them and fought a battle.	*Wásha maní, phairí yá mardeá hál dátha ki Haidar mukaddim Masorí Bugtí pa hawán Marrí wathí hamshá hon giragha, ki sare sál Khetrán kushtagha, Khetrán deha ghale shashtátha. Ghal shtho goram jatha. Goram áraghethant ki Khetrán khorí ákhto gon khapta, mirái*

[1] Insert *di* after *goram*. (Lt. Jennings.)

[2] Kup Khoh, a hill to the west of Phulkandí in the debateable land between the Marrí, Bugtí, and Gurshání tribes. It is at present in the possession of the Marrís.

[3] *Katí*, one would expect "sobh dá." *Katagh* = "to win a victory," not "to give the victory."

English.

The Zarkhánís killed one Khetrán and then abandoned the cattle; they got the arms and mare of the man they had killed, and brought them to their own village. All else is well.

Bilochí.

khutha. Ghal Zarkháníá yá mar Khetrán kushta, guda goram ishto dátha, silih gal wa máthin hawán kushtaghe marde gipto watḥí halka árthaghant. Thíh hair é.

My brother,—The day I left you I set out for Márí. On the first day I arrived at Drigrí, and spent there the middle of the day. In the evening I started, and at night was a guest in a Petáfí village. The Petáfís were very hospitable, and gave me abundance of bread and milk. I mounted early in the morning, and by midday I arrived at Márí. Márí is very cold. Every day a cold wind blows. At present there is very little water at Márí, because no rain has as yet fallen. There are clouds hanging about daily, and it rains all around, so the wind is cold. It will rain here too very soon. Send me news of yourself without delay, that my heart may be at rest. All else is well.

Bráth maní, hawán rosh azḥ tau mokal gipto sargiptaghún Máría. Aulí rosh Drigrí ákhtaghún, nermosh hamotḥa borentha, begáh rawán bítho skaf Petáfí halka mihmán bithaghún. Petáfí galá jawánia mihmání khutha, naghan shír báz dátha, bángáh phagena avzar bítho nermosha Mária rasithaghún. Márí sakhia sárth é. Har ro sárthe gwáth kashaghe. I pahra Mária áf kam é ki dáukho haur[1] hachi na gwárta. Raghám rosh rosh bíghe. Shingo shángo gwáraghe, pa hawán khá gwáth sárth bítha, bángáh begáh hawetḥa di gwárith,[2] tau watḥi hál zíthe gwar ma denv dé ki mai dil já bí. Thíh hair é.

My friend, Ráman Khán,—You have sent word that you are cultivating your ground and have asked me to get for you from the shop-keeper three chauts[3] of grain on the security of your crop and to send it to you. I went to the shop-keeper and told him. At first he told me that he had sent to Dera Gházi Khan for grain, and when it came, he would give it to me. Four days later his grain arrived. I went to him and asked for grain, on which he said to me :—"Ráman

Dost maní, Ráman Khán,—Tau paighám shashtátha ki mai dighára kár dátha, par ma bakhal ash sei ganjí dán bathal girav gwar ma denv dé. Má bakhal gura shtho hawe hál dátha. Aula bakhal mana gwashta ki má dán azḥ Dera Gházi Khána lottha, wakta ki dán ákhta tará deán. Chhár rosh patḥa áhi dán ákhta, guda má shtho dán lottha. 'An mardá mana gwashta ki aula mai wám gwar Rámana báz é,

[1] *Haurá.* (Lt. Jennings.)
[2] 3rd Pers Sing. Future. The abbreviated form *gwárí* is more common, see § 31.
[3] A chaut is four pais or about 2½ maunds.

English.

owes me a great deal already, I will lend no more to him. If he pays me the former debt, good and well; if not, I will lodge a complaint before the Sáhib." The shop-keeper also said to me:—"My son asked Ráman to give him a goat (as he wanted) to drink milk, but Ráman refused. Why should I lend to such a man? He hasn't a sufficient stock of shame (to make him consider):—'I get loans from this shop-keeper daily. What is the giving of one goat?' He sent my son back empty-handed, now I'll send you back empty-handed, I won't do what he wants." I returned home and asked another shop-keeper for a loan, but he also refused it. In despair I now write to you to arrange matters yourself where you are. I can effect nothing here. You yourself have broken off your business dealings with this shop-keeper by not giving him a goat (when he wanted) to drink milk. I tell you that the shop-keeper has become very much enraged against you on that account. If you don't pay him your former debt, he will complain against you to the Sáhib. I advise you to come yourself and present to the shop-keeper a fine goat with abundance of milk, and so appease him. Then the shop-keeper will give you grain. All else is well.

Bilochí.

thíh wám ma na deán. Agh Rámana mana aulia wám dátha, jawáen bí, na, ma sáhibar dánh deán. I di bakhal mana gwashta ki mai bachhá azh Rámana yá buz pa shír waragha lottha, Rámaná na dátha, i range marar ma pachi wám deán? Ahnyar hamíktar laj di na bítha ki má azh hawe bakhal har ro har ro wáma ziraghún yá buz degha chi é? An mai bachhar horaghe dasta 'harentha, ní ma tará horaghe dasta tharenún, áhí paighám na giraghún. Guda ma gartho wathí logha ákhta, azh thíh bakhal wám lottha, án di na dátha; ní má bewas bítho tará likhaghún ki tau hamo ha wath bandbozh khané, hawetha ma hachi khutha na khanán. Hawe bakhal dáth gipt bandbozh tau wath borentha ki áhí bachhar yá buz shír waragha na dátha. Ma shán ní bakhal pa hawe sánga tai chaka sakhia zahr giptie, agh tau ahnyar aulí wám na dátha, tai chaka gwar sáhiba dánh dá. Ní mai saláh hawesh é ki tau yá jawáen buz báz shír deokh wath gir hawetha beyá bakhalar dé, vash khan, guda bakhal tará dán dá. Thíh hair é.

My friend,—Your letter has reached me, and I have learned all its contents. The shop-keeper has got angry with me for no fault of mine. The shop-keeper's son has told lies about me. I

Dost maní, tai kághaz gwar ma ákhta, teghe hál má sihí bíthaghún. I ki bakhal mai chaka zahr giptie, mai phalwa hachi gunáh né, bakhal bachh mai chaka dirogh basta, má azh

English.

never refused to give him a goat. I merely said:—"Today is Friday, it is improper for Biloches to send milk out of their houses on Friday.[2] Just as a Hindu shop-keeper will not give money on a Sunday, so we won't give any one a goat or a cow on Friday. Spend the night here. Early in the morning I'll give you the goat that you want." That was all the bad language I used to the shop-keeper's son. He is young. He got in a rage and ran off. I sent my son after him. My son came up to him on the road and entreated him earnestly to return, saying:—"My father was merely joking with you. He now says he will give the goat at once." The other would not agree to what my son said. He went off to his own father and told lies. I intended to go there, and tell (the shop-keeper) this story face to face, but I have a great deal to do. I have prepared the whole of the land at one time. At present I have no spare time. When I get time, I will go there myself, and tell him this story face to face. Tell the shop-keeper that it is wrong to get angry before some fault is proved against me. As to his refusal to give me grain, it is of no consequence. Each man's affairs are in God's hands. I will get the grain from some other shop-keeper here. Many

Bilochí.

buz degha ahnyar na na khutha[1], *hamiktar gwashta ki "maroshe Zuma ê, Zuma rosha má Bilochânar shír azh wathí logha dara kashagh jawán nê. Har ranga ki bakhal Adit rosha zar na deghe i ranga ma di Zuma rosha buz gokh kasar na deghún. Tau shaf hawetha bí, bángáh phagena hawán buz ki tau lothí, mą tará deán." Hamiktaraiya go bakhal bachh má chháwa khutha. An warná asti, zahr gipto phadátho shtha. Má wathí bachhar áhí randa shashtátha. Mai bachh dag niánwa, ahnyar gálí bitha, báz minnat khutha ki tau thar jus, mai pithá go tau hacho chhatar khutha, ní gushaghe, ki ma ní buz deghán. An mardá mai bachh gwashtí na gipta. An mar wathí pith gura shtho dirogh basta. Mai saláh asta ki má hamotha káyún, hawe gálwar denva denv khanún; mana kár báz ê, tewaghe dighár yá bara kár dátha. Makhta mana mahál nê, hawán welá ki mana mahál bitha, ma wath hamotha ákhto hawe gálwar denva denv khanání. Tau bakhalar gwash ki dánkho mai phalwa gunáh sebit na bí, i ranga zahr giragha*[3] *jawán nê. Bakhal ki azh dán degha jawáb dátha hair mháir ê, kár har kasa ma Huthai dast ê, ma hawetha azh thíh bakhala girán. Hawe-*

[1] Read *inkár ped na khutha.* (Lt. Jennings).

[2] Biloches are very superstitious as to particular days. On the 1st and 11th days of the moon, it is unlucky to travel towards the east, and it is equally so to journey on the 3rd and 13th days to the south, on the 5th and 15th to the west, and on the 7th and and 17th to the north.

[3] Better *sahr giragh* (Lt. Jennings).—Hetu Ram sometimes employs the inflected form of the infinitive, when the uninflected form should apparently be used.

Dx.L.33

50898

English.

shop-keepers here are offering it to me. A shopkeeper's trade consists in giving loans and getting interest. I first sent a message by you to the shop-keeper, Ráma Mal, because I have had dealings with him for a long time, and in order that Ráma Mal should not say that Ráman had gone to another shop-keeper and had dealings with him without getting leave. Now that Ráma Mal himself has put an end to our dealings, I am free from blame. As for Ráma Mal's threat that he will lodge a suit with the sáhib for the former loan, it is a very improper one, because our dealings have been with that man for generations. Our ancestors on both sides lived like brothers. If he should now lodge a suit against me, what will people say? I should think every one will laugh at him. If he will take cattle from me, I will pay the whole debt at once, if he won't, let him fix instalments, but if he is determined to bring a suit, I will let him do so. The sáhib will do justice. I first of all will tell the sáhib, that we have had dealings with this shop-keeper for generations, and have never yet made up an account. (I will say): "Let the sáhib take an account for me in his own presence;" next (I will urge) that I have no money and ask the sáhib to fix instalments. I believe the sáhib shows kindness to the poor, and to me also he will show it. Tell this to the shop-keeper.

Bilochi.

tha mana báz bakhal gushaghe. Bahhaláni kár hawesh ê kí wám deán síth warán. Aula hawe sánga má án bakhal Ráma Mal nemgha gon tau paighám shashtátha ki mai kaune dáth gipt go Ráma Mal-asti, Ráma Mal i ranga na gushi ki azh má be mokalaiya Ráman thíh bakhala gwar shtho dáth gipt khutha. Ní Ráma Mal wath jawáb dátha; ní má bezár ún. I ki Ráma Mal gushaghe ki ma pa aulí wáma sáhib gura dánh deán, i ranga gushagh jawán né, pachi ki azh pirián án marda go mai dáth gipt asti, har donáni pirián bráthání wájha rosh gwázentha. Ní ki i mar mai chaka dánh dá, jahán chi gushí, ma shán teghe álam khandí. Agh án mar mál gír,[1] teghe wám ma ní deán, na, go má mushtán khaní.[1] Hon hon áhí rizai dánh degha asti, bilán dá, sáhib di nirwar khat. Aula ma sáhibar gushání ki azh pirián go hawe bakhal mai dáth gipt asti, dánkho má lekhava na khutha, sáhib mana wathí denva lekhava gir dé; dumí gwar ma zar hachi né, sáhib mushtán kháné. Ma shán sáhib gharíb chaka mihrwánághí khanaghe, mai chaka di khat. Tau bakhalar di hawe hála dé.

[1] Probably *gírt* and *khat* or *khant* should be read.

English.	*Bilochí.*
TO THE TAHSILDÁR OF RÁJANPUR.	*Tahsildár Rájanpur.*
On the 27th I will go to Márí. The Assistant Engineer will go with me. I require 20 strong camels. I therefore write to you to send me the camels this evening, that I may send all my baggage to Márí to-night. I myself will follow afterwards.	*Gist haptamí taríkh ma rawán Máría. Bárak-mástar sáhib dí go ma phajía rau. Gist lerav jawán mana pakaṙ é, pa hawán khá tara likhagḥún ki maroshe begáh lerav mai nemgḥa shasht ki maroshe shafa ma watḥi maddí bunágḥ Márí ċhaka denv deán. Ma watḥ guda rawán.*
My Lord,—To-day I was going out for a walk. Two men were fighting. I tried to stop them, but they paid no heed to what I said. I caught hold of both of them and have brought them to you. Punish them so that they may not fight a second time in this way on the road. All else is well.	*Wázha maní, maroshe ma rawagḥethán swád khanagḥa. Do mar pa watḥán miṙagḥethant, má ahnyar mana khutha. Anhán mai gwashtí na gipta. Má har donánar gipto gwar tau ártha, tau eshání nirwar khan ki thíh bár dag sara i ranga miraiya ną khanant. Thíh hair é.*
NEWS.	*Hál.*
All is well. I have remained at home. I have received no fresh news. Haidar and Bátil and the other headmen went in a body to the chief and said to him:—"Mount and go with us to Fatehan Nothání; we will satisfy him, for from the fact of his becoming angry, all your arrangements have been spoiled." The chief would not consent to the proposal of the headmen, but replied angrily:—"It is not the part of the chief to go to the headman, it is the part of the headman to come to his chief and appease him. It never has happened before that a chief has gone to a headman to appease him. Should I now go to Fatehan, the next time a headman gets angry with me I shall be expected to go to his	*Hál hair é. Má handa bíthagḥún, nokḥe hál hachi na ashkhutha. Haidar wa Bátil wa thíh mukaddim gal much bítho gwar sardara ákhtagḥant sardarar gwashta ki tau avzar bí, go ma Fatehan Nothání logḥa juz, ahnyar vash khanún, ki azḥ áhi zahr giragḥa thíh teghe bandbozḥ kanthie. Sardará i hawar mukaddimání gwashtia na gipta, go zahra gwashta:—"Sardarar mukaddim logḥa rawagḥ jawán né, mukaddimar jawán é ki sardar logḥa ákḥto sardarar vash khat. Aula i ranga kathe na bítha ki sardar mukaddim logḥa ahí vash khanagḥa shutḥa bí. Agḥ ní má Fatehan logḥa raun, thíh rosh thíh mukaddim go ma zahr girt, áhí logḥa dí má watḥ shtho vash khanún, rosh*

English.	*Bilochí.*
house and to satisfy him. I shall always need to be mounting and doing this sort of work. I won't be a chief of that sort." On this it was decided that Achan Sháh Sayyid and two or three old Zarkhánís should take the Kurán and go to Fatehan's house; and, after bringing him to the chief, satisfy him. The chief gave me these letters and said:—"Go quickly and convey these papers to the Sáhib at Márí. Stay till you get an answer from the Deputy Commissioner; when he gives you a reply to this letter, bring it quickly to me." I mounted and got the first night to Sajiání Kachh, the second night I spent at Sham Phailáwagh, and on the third day I arrived here. All else is well.	*rosh má avzar bítho i ranga khapto khanún.*[1] *I ranga sardarí azh ma na bighe." Guda i ranga saláh bítha ki Achan Sháh Saiyyid wa do sei thíh pír mar Zarkhání Kurán zurtho Fatehan logha shuthaghant ahnyar gwar sardara kárant, vash khanant. Mana sardará hawe kághaz gal dátha gwashta ki tau zíthe barau, kághaz gal Márí chaka gwar sáhiba rasain; dánkho ki azh mazen sáhib pasav na kai,*[2] *tau hamotha nind; wakta ki tará hawe kághazá pasav dá, zíthe gwar ma beyár." Má avzar bítho aulí shaf Sajiání Kachh bíthaghún, dumí shaf pa Sham Phailáwagha, siumí roshe etha ákhtaghun. Thíh hair é.*
I am well. God has been gracious to me. I went to the Deputy Commissioner at Fort Munro. The Deputy Commissioner gave me a letter and told me to convey it quickly to Ghulám Murtazá Khán. I took the letter and came to Rájanpur. Shádián Duffadár took the letter from me and went to the chief. I remained in attendance on the Sáhib. When he came to Márí, I accompanied him. God has brought you to me to-day. All else is well.	*Mai hál hair é. Huthá hatra khutha. Aula má shuthaghethún mazen sáhib nemgha ma Munro Keláta. Mazen sáhib kághaz dátha, ki zíthe gwar Ghulám Murtazá Khána rasainí. Hawán kághaz gipto ákhtaghún Rájanpúra. Shádián dafadár kághaz zurtho sardar nemgha shutha, sáhib khizmata bíthún. Sáhib etha Máría ákhta. Má di go sáhib phajia etha ákhtaghún. Maroshe Huthá tará ártha. Thíh hair é.*
All is well, my lord. I came to sell grass. I sold my grass for an anna-and-a-half to Mazárís,	*Hál hair é, wázha. Má ákh. taghún renv shwashkagha. Renv pa shash panjia gwar*

[1] § 49.
[2] Or *niyai*, § 44. (Lieut. Jennings.)

English.

and was going home when I was overtaken by rain. I ran to you. Whenever the rain stops, I will go home. My village is to the left on Jirkhandagh. Since the time when the Sáhib first came here, we have been encamped there. All the other Durkánís and Lasháris went off to Sham Kalcháth. They will return now that rain has fallen. I will say to them jeeringly:—"You left Márí, why have you come back now? I remained trusting in God's protection, and God has now fulfilled my heart's desire." They will become ashamed. I will also say:—"You have run away and come here through fear of the Bozdár army. It is poor-spirited in men to act like that. The Masorís and the Luharánís are our enemies. They will cast scorn on us, saying that the Lasháris and the Durkánís ran away through fear of the Bozdár army. You have shamed our whole clan. If the chief hears of it, he will be angry." All else is well.

Bilochi

Mazárián shwakta logha rawaghethún ki haurá gipta, gurkhtho gwar tau ákhtaghún. Hawán wakte ki haur koshtí, guda rawán logha. Mai halk ma Jir Khandagha[1] chhape phalwa nishtie. Má ash hawán rosha ki sáhib aulí dakha etha ákhta nishtaghún. Thíh teghe Durkání wa Lashárí ladtho shtha ma Sham Kalchátha. Ní ki haurá gwárta gardant káyant. Ma go hawánhání cháwa khanán ki Shwá Máriar ishto dátka, ní pachi ákhtaghé? Má Huthai tawakkala nishta bíthún, Huthá mai díl murád pelav khutha. Guda án mar laji biant. I di ma gushán ki-ní shwá Buzdar lashkar tursa gurkhtho ákhtaghe, mardánar i ranga khanagh jawán né. Masorí Luharáni mai siyál é, án shaghán jant ki Lashárí Durkání ash lashkar Buzdar tursa gurkhtho shthant. Shwá mai tegha túmanar lají khutha, agh sardara ashkhutha, án di zahr girt." Thíh hair é.

THE STORY OF DOSTEN.

In the days when Mír Chákar was chief of all the Biloches, the king of Khorasan demanded a betrothal from Chákar. The Biloches had never given a betrothal to a foreign clan, and were very unwilling to give the betrothal demanded. They hit upon the plan of clothing two young boys of the Rind clan in girl's clothes, and sent them to

Kissav Dosten.

Ma hawán roshán ki Mír Chákar sardar teghe Bilochán asta, bádsháh Khurásán ash Chákara sáng lottha. Bilochán aula kathe thíh pároar sáng na dáthaghant; ash hawe sáng degha sakhia návash bíthaghant, guda i ranga saláh khutha ki do bachh Rindánar ki bulrú astant janikhání guth ma jána dátho

[1] Jir Khandagh is a part of the mountain called Márí.

English.

the king. One of them was called Dosten and the other Míran. The king sent them to the Governor of Harrand ; and they were brought here and kept in Harrand fort. After some time the Governor found out that the two were not girls but boys, and confined both of them in the fort. While Dosten was still in his mother's womb, his uncle's wife was also pregnant. Dosten's father and his uncle agreed that if a boy were born in one house and a girl in the other, they should be considered as already betrothed. By God's will Dosten's mother bore a son,—Dosten,—and a daughter was born in his uncle's house. After that the king took Dosten and imprisoned him in Harrand. When the girl grew up, she too heard that her father and uncle had agreed that she should be betrothed to Dosten. When her father and mother determined to betroth her to another, the girl said.—" I was betrothed before to Dosten, I will not accept another man." Her mother and father said to her :—" A long time has elapsed since Dosten was imprisoned by the king, who can tell whether Dosten is alive or dead ? You have now grown up, we must certainly get you married. The woman said in despair :—" If you are determined to get me married, marry me to a man who is also called Dosten, and

Bilochí.

bádsháh gura shashtáthaghant, yake nám Dosten, dumí nám Míran[1] *asta. Bádsháh gwar hákim Harranda shashtátha ki ánhán hawetha Harrand Kelát láfa ártho dáshtaghant. Kharde rosh patha hawán hákim sihí bítha ki i har do janikh nê, chhorav ant, guda ahnyá har donánar hamotha Kelát láfa band khutha. Ma hawán roshán ki Dosten wathí máth láfa asta, áhí nákho jan di láf pur asta. Dosten pith wa nákho pa wathán hawar khuthaghant ki agh ma yake logha bachh, dumí logha janikh bí, án har donání sáng pa wathán maroshe bíthoshtha. Go Huthai hukmá azh Dosten mátha hawe bachh Dosten bítha wa áhí nákho logha janikh bítha. Guda Dostenar bádsháh gipto ma Harranda ártho band khutha. Hawán janikh ki warná bítha, án di hawe hál ashkhutha ki mai pithá wa*[2] *mai nákho pa wathán hacho mai sáng go Dosten bígha hawar khuthaghant. Guda ki hawáhí máth wa*[2] *pith thíh handa áhí sáng khanagha saláh khutha, án janikh gwashta ki " mai sáng aula go Dosten bíthie, ma thíh mard na girán." Máth wa*[2] *pith ahnyar gwashta :—" Bás rosh gwastoshtha ki Dostenar bádsháh gipto band khutha, kal nê ki Dosten dain zind é ki murtho shtha ; ní tau warná bithaghê, har báb tai sír khanán." Hawán maryá bewas bítho ki agh mai sír shwá hon hon khanaghê, tá go án marda khanê ki áhí nám di Dosten bí*

[1] The second boy's name is also given as Gwahram.
[2] Omit *wa*.

English.

let me be married at the Íd." Her father and mother agreed to this. On this the woman composed a song, got it written down on paper, and sent it to Dosten by the hand of the master of a káfila, which was going at that time to Harrand. When the káfila arrived at Harrand, its master took the paper and the message to Dosten. Dosten went to the Governor and said :—"I have been in confinement with you for long, let me free, and I will work continually inside this fort." They also promised not to leave secretly. The Governor released both of them and gave them two small mares, telling them to stay in the fort and not to go outside. They had the mares covered by a good stallion and they produced two good fillies. The two men took great care of them. When the Íd came round, all the sowárs had horse-races under the Harrand fort. These two also said :—"If we have leave, we too will race our mares." The Governor gave them leave. They went out, and joining the sowárs engaged in the horse-race. The Governor was sitting on the fort and watching the spectacle. When the horses in the course of the race came close to the Governor, the two men called out :—"We take our leave, we are going home, we have kept our agreement by coming to you before starting." The Governor called out to the other sowárs : "Don't let them go ! Don't let them go ! Seize them ! Seize them !" and the other sowárs galloped their horses after them. The two took the road of the Cháchar

Bilochí.

wa Íd rosh bi." I gálwar áhi pithá wa[1] *máthá vash khutha, guda án maiyá yá shar jatho ma kághaza likhentho sáth wázha dasta ki án roshán yá sáthe Harrand nemgha pethaghetha Dosten nemgha denvdátha. Sáth ki ma Harranda rasitha, sáth wázha hawán kághaz wa paighám Dosten ártho dátha. Dosten hákim gura shtho gwashta ki "má azh báz mud tai gura nindún, ní márá azh banda bil dé, má hawe Kelát láfa khapto kára khanún." I di hawar khuthaghant ki azh tau likhtho na rawán. Hákim har donánar ishto dátha, do ksán máthin di dátha, gwashta ki "shwá hawe kelát láfa biê, dara ma rawê." Anhán hawán máthinánaryá jawáen nariyán dátha. Azh ahnyá do jawáen máthaghe. khuragh bíthaghant. An mardán hawánháni jawánia khismat khutha. Íd rosh ki bítha, teghe avzar gal Harrand Kelát buna ákhto galagh tháshí khutha. I har do mardán di gwashta:—"Agh mana mokal bí, má di wathí galaghar tháshún." Hákim mokal dátha. Dara ákhto ma hawán avzar gal awár bítho galagh tháshentha. Hákim Kelát sara nishto swád khanaghetha. Wakta ki galagh thákhto thákhto hákim gura ákhtaghant, gwashtaghant ki "ní mana mokal é, ma rawán wathí logha, ma wathí hawar pelav khutha ki tai denva ákhto rawaghán." Hákim thíh avsaránar gwashta:—"Meilí ! meilí ! girê ! girê ! Thíh avzarán hawánháni randa galagh thákhtant. I har do mar ma hawe Cháchar kaur*

[1] Omit *wa*.

English.

torrent. Of the pursuers one horse was tired out[1] at the place called Níla Kachh; the horse was white (níla). So the place was called Níla Kachh, and it still goes by that name. The second mare was a bay (bor). It was tired out at Buravaḍ, which got its name on that account. The third mare which had black eyes, flagged at a place now known as Siyáhe Khatikk; from that day the spot has been known as Siyáhe Khatikk[1]; the fourth, a black mare, flagged at Siyáhthank, a place still known by that name. Late in the afternoon Dosten and Miran arrived at Nári. They were in the jungle when they saw a boy engaged in pasturing his goats and weeping. They asked: "Why are you weeping?" At first the boy would give no definite answer, but afterwards he said: "I had a brother called Dosten. The king took him away. He was betrothed to a girl, who is now about to be married to another man. The *tamásha* you now see, how they are boiling meat, and racing horses, and dancing, and the minstrels singing songs, and the kettle-drums beating, is on account of her marriage. I am very

Bilochí.

daga shuthaghant. Azḥ khorí gala yake nariyán pa hawe hand ki ní áhí nám Níla Kachh é ákḥto matthagḥa. An nariyán níla rang asta pa hawán khá hawe hand nám Níla Kachh bítha, dánkho di áhí nám Níla Kachh gushaghe. Dumí nariyán bora rang pa Buravaḍ[2] ákḥto matthagḥa, pa hawán khá hawe hand nám Buravaḍ bítha. Siumí máthin ki siyáhe chham khatikk[3] asta pa hawe hand ki ní áhí nám khatikk é ákḥto matthagḥa; azḥ hawán rosh hawe hand nám Siyáhe Khatikk[4] bítha: chhárumí siyáhe máthin pa Siyáhthank ákḥto matthagḥa, azḥ hawán rosh Siyáhthank sahra bítha. Ma jahl peshína[5] Dosten wa Miran ma Nária shtho rasithant; ma laṭha bíthaghant ki chhorave khapto buz chárnaghe wa greghe. An mardán polkhutha ki "tau pachi greghé?" Aula chhoravá peṭha potha khutha, guda gwashía ki "yake mai bráth asta Dosten. Ahnyar bádsháh burthagha yake áhí nokḥ asta, ní áhí sír go thíh mar bíghe. J ki shwá gindaghé swád ki gozḥd gráthaghe, wa[6] galagh thashaghe, jhumrá lev khanaghe, wa[6] domb nishto sharán janaghe, wa[6] dol damáma vajaghe, hawáhí sír sara é.

[1] The other story is that two horses died during the pursuit. The one was called Bura, and belonged to the Governor of Harrand. It gave a name to Buravad. The other was called Lakkí, and died at a place, now known by that name further on on the road to Vitákrí. According to the story given in the text, Dosten took the southern, and not the northern, road on leaving the Cháchar pass.

[2] *Buravaḍ*=the brown hill.

[3] *Khatikk.* I have not been able to discover the meaning of this word.

[4] The place referred to is Khatikkání Siyáh, in the Shambání (Bugtí) country, between Buravad and Siyáhthank.

[5] See note on the Divisions of Time at page 75.

[6] Omit *wa*.

English.

grieved, I can do nothing. I have come into the jungle to weep. I am grieving in solitude, and am occupying myself in pasturing my goats." Dosten got off his horse, and embracing the boy said :—"Be comforted, to-day God will bring back your brother to you in peace." Dosten and Míran both went to the place where the marriage was being celebrated. Dosten was very skilful in singing ballads. He took the guitar in his hands, and sang the song which his betrothed had composed and sent to him. When his betrothed heard the song, she cried out :—"Let me go, my former betrothed has come." The other women said to her:—"You have become mad; the king is keeping him in prison. Who knows whether he is dead or alive? You are being married to another man, why do you say that your former betrothed has come.?" But the betrothed girl replied :—"(Look at) this man who has taken the guitar and is singing the ballad. Ask him about it." Some men went up to him and questioned him, and he told them everything. He mentioned the names of his father and mother and gave other tokens of identity. They then believed that he was the former Dosten. When the second Dosten heard about the new bridegroom, he said :—"All the money and other things that I have expended on this marriage, I present to Dosten."

Bilochí.

Mana sakhia armán ê, ma hachi khutha na khanagḥán, ma latha ákhto greghán, ekwá nishto dard waragḥán, ramigḥar khapto chárnagḥán." Dosten azḥ máthin ¯buna irkhapto hawán chhoravar ma jána mán khutho gwashta ki "tau mahalla dár ki maroshe Huthá tai bráthar go haira kárí. Guda Dosten wa Míran[1] *har do hawán sír handa shutḥaghant. Dosten sakhia shargushokḥ asta. Á'n mardá dambíroa ma dast gipto hawán shar áhí nokḥá jatho shushtáthagha gwashta. Áhí nokḥá ki hawe shara ashkhutha gwashta :— "Mana bil dê ki mai aulí mard ákhta." Thíh zálán gwashta "Tau ganokḥ bíthiê, án mar gwar bádsháh band ê, kal nê ki murtho shtha ki zindagḥ ê. Ní tai sír go thíh marda bighe ; tau gushaghê ki mai aulí mar ákhta." Á'n nokḥágwashta :—Hawé mar dambírav gipto shara janaghe, azḥ i marda hála pol purs khanê." Kharde mar gwar ahnya shtho hál pol purs khutha. Á'n mardá tewaghe hál dátha wa*[2] *wathí pitha wa wathí matha nám gwashta wa*[2] *thíḥ nashk dátha, guda zántḥant ki í mard hawán aulí Dosten ê ; wa*[2] *hawán dumí Dosten gudí sálokḥa hawe hál ashkhutha ahnyá gwashta :— "Har chi mai zar wa thíh*[3] *hawe sír sara mánákḥta, má hawe Dostenar bakḥshtho dátha*

[1] Read *Dosten di Miran di.*

[2] Omit *wa.*

[3] *Wa thíh*=et cetera. I doubt if *wa thíh* is idiomatic Bilochí.

English.	*Bilochí.*
Accordingly, on that very day Dosten was married to his betrothed.	*guda hawáen rosh Dosten sír gwar wathí nokha bítha.*
THE STORY OF RICHARD, KING OF ENGLAND.	*Kissav Richard Bádsháh Inglistán.*
Eight hundred years ago there was a king in England, whose name was Richard. He was a very brave and lion-like man, so men called him "Lionheart." The neighbouring kings were very much afraid of him. In those days Philip was king of France, and he too was afraid of him. Openly he was Richard's friend, but in his heart he cherished enmity. At that time the tomb of Jesus the Messiah was in possession of the king of Turkistán. All the kings together determined to wrest the spot from the King of Turkistán, and bring it into their own possession. Accordingly, they collected an army. Its head and chief was Lionheart. He raised armies several times and fought with Saladin, king of Turkistán, and after conquering him took possession of his country and fort. He then made peace and restored them to Saladin. Saladin was also a noble man. They say that once during the war Lionheart fell ill. Saladin, who was skilful in medicine, heard of it, and putting on the dress of a physician, himself acted as a doctor, and going to Lionheart said:— "Saladin has sent me to cure you." Lionheart did not recognize him. His soldiers entreated Lionheart not to take his phy-	*Hasht sath sál gwasta ki ma Inglistána bádsháhe bítha. Áhí nám asta Richard. Sakhia bhare mar mazár wájha asta, pa hawán khá mardamán Mazárdil áhí nám írkhutha. Thíh bádsháhán ki áhí hamsáyagh astant, ánhán di azh ahnya tursaghethant. Ma hawán roshán badsháh Frásis Filip asta, án di shahnya tursaghetha ki ma sahraiya go Mazárdila duzwái khutha wa [1] ma dil láfa duzhmanái dáraghétha. Man ín roshán Isa Masíh ziyárat hand bádsháh Turkistán dasta asta. Tewaghe bádsháhán much bítho saláh khutha ki hawe hand azh bádsháh Turkistán zítho wathí dasta kárún; pa eshia lashkar much khutha, áhí sar wa mazann [2] Mazárdil bítha. Mazárdil báze dakhán lashkar zurtho go Saláh ud dín, bádsháh Turkistán, miráí khutha wa sobh zurtha, [3] áhí deh wa kelát wathí dasta ártha, guda hair Khutho Saláh ud-dínar thartho dátha. Saláh-ud-din di sakhe mard asta. Hacho gushant yá bara ma miraí roshán roshe Mazárdil náduráh bítha. Saláh-ud-dín ki darmán zánaghetha hawe hála ashkhutho tabíbáni jar gal ma jána khutho wath tabíb bítha. Mazárdilá shtho gwashta ki "mana Saláh-ud-diná tai darmána par shash-*

[1] Omit *wa*.
[2] *Sar wa mazann*, not, I think, idiomatic Bilochí.
[3] Read *miraí khutho sobh zurtha*.

English.

sician's medicine, in case he should act treacherously, but Lionheart replied:—"I have often fought face to face with Saladin; he is a man of honour: I do not believe that he would show such treachery to me as to send me a treacherous physician." Lionheart took his medicine and soon recovered. Saladin returned home. Another time the two kings met face to face in battle, when Saladin said:—"I was the physician who came to you. In those days there were men of such stuff that they would go and cure their own enemies. Afterwards, when Lionheart with the other kings who were his neighbours was taking an army against Jerusalem, when the army arrived near Jerusalem, Philip, the king of France, turned traitor, and both himself turned back his army and advised the other kings to do the same. He made them of one mind with himself and said to Richard:— "We will not go forward." However much Richard entreated, they paid no heed. Philip and the other kings deserted Lionheart. When John, Lionheart's brother, heard of this, he too deserted his brother and seized the crown, and arranged with Philip that the latter should seize and imprison Lionheart when he returned

Bilochi.

táthá." Mazárdilá ahnyar phaja neyártha ki hawe Saláh-ud-dín é. Mazárdilar wathi lashkará báz gwashta ki eshí tabíba darmán ma khan, nuwán go tau duroh khat. Mazárdilá gwashta ki ma ꝑo Saláh-ud-dina bázdakhán denva denva miṛái khutha; Saláh-ud-dín sakhe mard é, mai china go ma choshe duroh na khat ki durohe tabíb gwar ma shashtí. Mazárdil áhí darmán wártha guda duráh bitha. Saláh-ud dín wathi handa thartho shtha. Thíh roshe ki miṛái nianwa har do bádsháh denva denv bitha Guda Saláh-uddíná gwashta ki hawán roshe tabíb má astún ki gwar tau ákhta. Ma hawán roshán i range mar astant ki wath shtho dushmanáni darmán khanaghant. Pathe dakha ki Mazárdil wa thíh bádsháhán wathi hamsáyaghán lashkar ꝑurtho ꝑarúsalem sara rawaghetha, wakta ki lashkar ꝑarúsalem gura shtho rasitha Filip bádsháh Frásis duroh khutha ki wath wa[1] wathi lashkar denv patha tharentha, wa[2] thíh bádsháhánar di hawe saláh dátha, go wath[3] yá saláh khutho gwashta ki "má denv na jusún." Har chi ki Mazárdil gwashta áhí gwashtí na gipta. Filip wa thíh bádsháhán[4] Mazárdilar ishto dátha. Hathe ki ꝑán, Mazárdil bráthá hawe hál ashkhutha án di bráthar ishto wath págh basta wa go Filipa saláh khutha wakta ki Mazárdil ash Turkistána tharí,

(1) Omit *wa.*
(2) Omit *wa.*
(3) Read *watha.*
(4) Read *Filip di thíh badsháhán di.*

English.

from Turkistán. Lionheart in despair fought Saladin with a small force, but his struggles were of no avail. He was worsted by Saladin, and in despair returned to France. Philip, the French king, seized Lionheart treacherously and imprisoned him. After Lionheart's imprisonment, his brother John acted with great tyranny towards his subjects, and seized the lands and money and other property of most of the nobles. One of the nobles was Robin Hood. John seized his lands, on which Robin Hood fled to the woods and settled there. The wood was so dense and large, that no one could seize Robin Hood. He committed many thefts and roberries, accordingly he received the name of highwayman (rahzan) Others too, who were discontented with John resorted to Robin Hood. Lionheart was for seven years the prisoner of the French king Philip. There was one Blondel, who was a very good minstrel and a friend of Lionheart. In the days of Richard's royalty he lived with him and they used to practise singing together. Blondel went to France to get news of his friend Lionheart, and arriving at the place where Richard was imprisoned, began to sing a song. He sang the very song

Bilochí.

ahnyar gir wa[2] *band. Mazárdil bewas bítho ma kame lashkar shtho go Saláh-ud-dína miṛái khutha, hachı khutha na khuthe. Azḥ Saláh-ud-dína Mazárdila janga barainthа, guda bewas bitho Frásis dehа ihartho ákhta. Filip bádsháh Frásis duroh khutha, Mazárdilar gipta basta. Mazárdil band bigha*[1] *patha Ján áhí bráth go rájan báz zulm khutha ki geshtar sardaráni digḥár wa*[2] *sar wa*[2] *maddí bunagḥ zitho gipta. Rábin Húd yá Sardare asta, Jáná áhí digḥár duztho gipta, guda Rábin Húd gurkhtho ma latḥa shtho nishta. Hawán latḥ i rangé bazz wa*[2] *mazann asta ki kas hamotḥa Rábin Húdar gipta na khutha. Rábin Húd báz duzí wa ráhzaní khutha pa hawánkhá nám ráhzan*[3] *bítho shtha. Kharde thih mardam di azḥ Jána návash bitho gwar Rábin Húd ákhta awár bithahant. Mazárdilar hapt sál*[4] *bithaghant ki gwar Filip bádsháh Frásisa band asta. Yá mar Blándel nám sakhia shar gushokh Mazárdilar dost asta ki ma áhí bádsháhí roshán gwar Mazárdil bighetha wa*[2] *yá handa nishto har do awá yá shara gushaghethant. Roshe Blándel wathı dost Mazárdila hál pol purs khanagḥa Frásis deha ákhta ma hawán hand ki Mazárdil band asta, rasitha, miṛentha shar gushagha. Hawán*

[1] *Band bigḥa patḥa*=after having been bound. I doubt if this is idiomatic Bilochí.

[2] Omit *wa*.

[3] Is this a daring attempt to identify "Robin and Ráhzan"?.

[4] This is a mistake. Richard's imprisonment lasted for little more than a year. His actual jailer too was the German Emperor, Henry VI, and not Philip Augustus, of France.

English.

he used to sing with Lionheart, and that song was very dear to Lionheart. When he heard the song, he too responded by singing it. Blondel then knew that his friend Lionheart was there. Another day he came back and met Richard, and they arranged a plan. When an opportunity offered Blondel got Lionheart out of prison, and both of them returned to their own country. Lionheart did not show himself openly through fear of his brother John, and did not go to his own home. He once was going through that waste forest (where Robin Hood lived), when Robin Hood met him and asked him who he was. He said:—"I am a knight errant, whose business is to put down tyrants." Next Lionheart asked Robin Hood who he was. He replied:—"I am a highwayman. I rob the powerful and help the weak. You, too, are a cherisher of the poor and an overthrower of tyrants. I only propose to you to come with me and let us be allies." On this they went together to the forest. One day Robin Hood said:—"I wish to take the castle of the Baron Front de Bœuf, because he is a great tyrant, but I am not well acquainted with the art of war. I do not fight with him from fear of failure on that account." Lionheart said:—"I am very skilful in the art of war. I will lead. You follow. We will take the castle." All the

Bilochí.

shar gwashta ki aula go Mazárdila awária gushaghetha wa[4] *Mazárdilar hawán shar sakhia dila mánkaith*[1]*. Makhta ki Mazárdilá hawe shara ashkhutha, án di hawán shar pasav thartho gwashta Blándel sihí bítha ki mai dost Mazárdil hawetha é. Thíhrosh ákhto go ahnya gáli bítha, pa wathán saláh khutha, wajha díthoMazárdilar azh banda dara kashta. Har do pa wathí deha ákhtaghant. Mazárdil azh Ján wathí bráth tursa wathar sahra na khutha, na ma wathi logha ákhta. Roshe Mazárdil hawán lath bara rawaghetha ki Rábin Húd ákhto gon khapta, azh Mazárdila polkhutha ki "tau kai é?" Án gwashta ki má musáfir zálim kashokh ún." Guda Mazárdil ash Rábin Húda pol khutha ki "tau kai é?" Án gwashta:—Má ráhzan ún, daulatmandáni*[3] *duzí khanán, gharíbar dast deán. Tau di gharíb-pálokh wa*[4] *zálim kashokh é:—Ma tara thíh hachi na gushaghán, go ma beyá ki har do yá saláh biún." Guda har do awár bítho ma latha shuthaghant. Roshe Rábin Húd saláh khutha:—"Mai saláh asti ki hawe Frán-bof sardara kelát girán, pachi ki án mar sakhia zálim é, par ma jawánia bandbozh miráí na zánaghán, pa hawe tursa ma go án marda na miraghán." Mazárdilá gwashta:—ki "má miráí kára sakhia siyáral ún. Ma denva beyáyán, shá biyé, hawe keláta girún." Tewaghe ráhzan gal much bítho*

[1] Apparently a mistake for the past participle *mánákhta*. *Mánkaith* is the 3rd Per. Sing Fut. of *mánágh*.
[2] *i.e.*, He sang the next part or verse.
[3] The Jatkí "Saukha" is generally used for "rich."
[4] Omit *wa*.

Englsih.

robbers gathered together and marched against the castle. Lionheart showed such skill that the castle was taken after very little fighting. When he had taken the castle, he said :— "I am the King Lionheart." The robbers were all delighted. The nobles, too,who were angry with John, rallied round Lionheart, and he soon raised an army against his brother John. In fear John surrendered to Richard, and falling at his feet, begged for quarter. Lionheart released him, and himself ruled the land as he had done before.

Bilochí.

hawán kelát sara shutḥaghant. Mazárdilá i range siyárali khutha ki ma kame miraiya kelát zitho gipta. Wakta ki kelát watḥí dasta ártha, guda gwashta ki " má hawán Mazárdil bádsháh ún." Tewaghe ráhzan gal vash bíthaghant ; thíh sardar gal di ki azḥ Ján návash astant, gwar Mazárdila ákḥto awár bíthaghant; guda Mazárdil watḥí bráth Ján chaka lashkar zurtha. Ján turstho Mazárdila bhauth ákḥto páthán gipta wa[1] *thorá zurtha. Guda Mazárdil ahnyar ishto dátha. Watḥ Mazárdil aulí wájha bádsháh bítha.*

HISTORY OF BILOCHISTÁN.

Kissav hál Bilochistán.

The Biloches were long ago a powerful people as appears from a verse in the Sháhnáma:—

Biloch azḥ sare roshán zorakḥ astant, ma kitáb Sháhnáma yá shar é :—

Persian.

" Amad khabar khidmat i bádsháh "
" Ki gashta zamín az Bilochí siyáh."

Persian.

Amad khabar khidmat i badsháh ki gashta zamín az Bilochí siyáh.[2]

English.

The king got word
That the ground had become black with Biloches.

Bilochí.

Dáh rasitha gwar bádsháh ki asti digḥár azḥ Bilochán siyah.

At that time Naushírwán, whose name is still famous in the world for justice, was king. He quarreled with the Biloches and fought against them, and expelled them from his country. The Prophet lived in the days of this king Naushírwán. The Biloches existed (as a tribe) before the days of the Prophet. Originally they dwelt in the

An welá Naushírwán bádsháh asta, ki dánkho di áhí nám nirwara go ma jahána sahra é. Bádsháh watḥ jhertho Bilochán go miṛáí khutho Bilochánar azḥ watḥí ďeha resentho kashta. Paighambar di ma hawe Naushirwán badsháhe roshán bítha. Biloch azḥ paighambara di pesha astant. . Biloch azḥ aulí roshán ma noghara wa khohis-

[1] Omit *wa* and read *páthán gipto.*
[2] In my copy of the Sháhnáma, the verse appears as follows :—
" Hamíraft o ágáhl ámad ba sháh
" Ki gasht az Bilochí jaháne tabáh."
It is in the 4th Book.

English.

low lands below the hills, and hill country of Aleppo, Garmsír, and Sistan. In the language of Aleppo men who live in the low lands bordering on the hills and in the hills are called "Biloches," accordingly the people got the name of Biloch bestowed on them. Up to the present day Biloches live principally in the hills and the low lands underneath the hills. In the days when Yazíz fought with the Imáms, the Biloches left their own country and came hither. This occurred in the 60th year (after the Hijra), as appears from the following song:—

Bilochí.

tána Halab,[1] *Garmsir, Sistáná nishtaghant. Ma Halabí zawán láfa nogharnindokhán wa khohistání mardánrá Biloch gushaghant, pa hawán khá i mardání nám Biloch bítha.*[2] *Dain di Bilochán geshtar ma khohistána wa noghara nindaghaint. I mardán ma hawán roshán ki Yazízá*[3] *Imámán*[4] *go miráí khutha wathí deha ishto ingo ákhtaghant. I sál shast asta ki azh hawe shara sahra bíghe.*

"When Yazíz quarrelled with the Imáms — *Wakta ki Yazízá go Imámán jhertha,*
"An angel said:—'The liver of the Prophet has been cut in two.' — *Firishtagh gwashtagha, jigar nabia buritha,*
"And so on all sides people were saying — *I rang azh har gur tuwárán bíthaghant,*
"They have cut off the head of Husain "and cloven it in two." — *Saghar buritho Husenar nem o men khuthaghant.*[5]

[1] The Biloch tradition is that Aleppo was the original seat of the Biloch race. There is a ballad describing the distribution of the Biloch tribes, which illustrates this belief. It runs somewhat as follows:—

Bilochí.	*English.*
Shukr o Allah hamda guzára.	Offer thanks and praise to God.
Mulk khálik málik wathé.	He is creator and ruler of the world.
Thíh jahán khák o gil é.	The rest of the universe is but dust and mud.
Yá wath ki koshtí.	He alone will endure.
Thíh jahán kul khák o gil é.	All the rest of the universe is but dust and clay.
Má murid ún Yailiye.	We are servants of Hazrat 'Ali,
Dín imám sebate.	The true Imám of the Faith.
Ash Halaba patha kain.	We came from Aleppo,
Go Yasísa jherave,	On account of the struggle with
&c.	Yazíd.
	&c.

This ballad is given at length in Mr. Dames' Sketch of the Northern Bilochí Language. The last four lines given above are not in his version.

[2] This must be taken for what it is worth.

[3] *i.e.*, Yazíd the Ommaiyad Caliph.

[4] Hasn and Husain.

[5] When the head, *i.e.*, the initial letter, of the word حسين is cut off, سين remains. س 60, ي 10, ن 50. The total value of the three letters is, therefore, 120, the half of which is 60. (*Note by Hetu Ram.*)

English.	*Bilochi.*
The Biloches took the side of the Imáms. When Yazíz killed the Imáms and ascended the throne of Medina, he ordered the Biloches to be slain. When they heard of this, they fled to Kirmán. Shams dín was governor of Kirmán at that time, and Ilmash Rúmí was chief of the Biloches. Shams dín was very kind to the Biloches, and they settled in Kirmán for a long time. After this, both Shams dín and Ilmash Rúmí died, and the former's son, Badrdín, became governor of the country, while Gul Chirágh, son of Ilmash Rúmí, became chief of the Biloches. Badrdín being afraid that the Biloches having become powerful, would war against him, demanded betrothals from them, saying:—You are divided into forty-four sections, give me from each one, in all forty-four betrothals. The Biloches had never before given betrothals out of their own clán, and were ashamed to give the betrothals demanded. They therefore took a young boy from each section, and dressing them in girl's clothes, sent them to the governor. They themselves through fear of the governor fled to Kech Makrán and lived there for some time. Five families of Biloches [5] descended from Mír Jalál, namely, Rinds, Lasháris, Hot, Kurái, Jatoí. The first four	*Biloch Imámání phalwa astant. Hawán welá ki Yazízá Imámánar kushta wa*[1] *takht Madína gipto watht dasta ártha pa Bilochání kushagha hukm kutha. Biloch hawe hál ashkhutho phadátho ma Kirmána ákhtaghant. An roshán Shams dín hákim Kirmán asta wa*[2] *Ilmash Rúmí sardar Bilochán. Skams dín go Bilochán jawáen neki khutha. Biloch báz rosh hamotha nishtaghant guda Shamsdín wa*[3] *Ilmash Rúmí* [4] *har do murtho shthant, Shamsdín bachh Badrdín hákim deha bítha wa*[3] *Gul Chirágh bachh Ilmash Rúmí, sardar Bilochán bítha. Badrdín azh hawe tursa ki ní Biloch zorakh bíthie, nuwán go ma miráí khanant azh Bilochán sáng lottho gwashta ki shwá chil chhár páro é, azh har yak páro yá sánge, tewaghe chil chhár sáng mana deth. Bilochán pesha kathe thíh pároar sáng na dáthaghant, azh hawe sáng degha laj khutha, guda azh har yá*[5] *pároa chhorav gipto ahnyar janikkání guth dátho hákim gura shashtáthaghant; wath azh hákim tursa gurkhtho ma Kech Makrán ákhtaghant, kharde rosh hamotha gwázentha. Azh Mír Jalála panj pahlí Bilochán bíthaghant, Rind, Lashárí, Hot, Kurái, Jatoí.*[6] *Auli chhár Mír*

[1] Omit *wa*.
[2] Read *Shamsdín Hákim Kirman asta Ilmash Rúmí Sardar Bilochán bítha*.
[3] Omit *wa*.
[4] Read *Shamsdín di Ilmash Rumí di*.
[5] *Har yá* = Pers. *har ek*, but I doubt if *har yá* is idiomatic Bilochí. Omit *yá*.
[6] A verse testifies to the common origin of the Biloches:—

Rind Lasháríma buna bráth é. Rinds and Lasháris are originally brothers.

Jag sihigh é ki Hamza zát é. God knows that they are both of (Mír) Hamza's family.

English.

were sons of Mír Jalál, the fifth was a daughter. Their children and other men who joined them, were all known by the name of the family. Whoever joined the descendants of Rind, was considered a Rind, whoever joined the Lasháris, himself became a Lashárí. In this way five great sections were formed, just as in the case of the Gurshání clan. The Gurshánís were descended from Gorish, and the Lasháris, Shakhalánís, and Petáfís from other sections joined them. Now all are Gurshánís. The Gurshánís are also called Gurchánís. The Biloches waxing powerful, took Kelát from Jám Nindav, and drove him out. At that time Mír Chákar was chief of the Rinds, and Gwahram chief of the Lasháris, and the two section were equal in strength. Rihan, nephew of the Rind chief, Mír Chákar, and Ráwan, a relation of Gwahram Lashárí came to Chákar's town, and appointing a prize held horse-races. The Rinds acted deceitfully with respect to the prize and took it by force. Ráwan Lashárí in wrath killed a herd of camels of Gohar Jatní, who

Bilochí.

Jalál bachh astant, panjamí janikh. Hawánhání aulád wa thíh mardán ki go har kasa awár bíthaghant, ánháni pahlí di hacho sahra bítha. Har kas ki go Rind bachhán awár bítha áhí pahlí Rind; har kas ki Lashárián go awár bítha, áhí pahlí Lashárí bítho shtha. I range mazen panj párá bíthaghant, hacho ki túman Gúrsháni é. Azh Gorisha[1] Gorishání bítha, go ahnya Lashárí, Shakhaláni, Petáfí azh thíh páro a awár astant, ní teghe Gurshání ant. Hawe Gúrsháníar Gúrchání di gushaghaint, Guda Biloch zorakh bítho Kelát a azh Jám[2] Nindava zitho gipta, wa ahnyar dara kashta. Man in roshán Mír Chákar sardar Rind wa Gwahram sardar Lashárí astant har do páro mí zoraiyá dar[3] siyál. Roshe Rihan brázákht Mír Chákar sardar Rind wa Ráwan siyáa Gwahram Lashárí Chákar sháhra ákhto go dáshta wa galagh tháshí khutha. Rind ma goa duroh khu tha[4], go zora go zitho gipta. Ráwan Lashárí zahr gipto bag Gohar Jatní,[5]

[1] There is a rough cairn, known as the grave of Gorish, near the foot of Márí, a few miles from Harrand.

[2] Jám, a title of honor; *cf.* the Jám of Las Beyla.

[3] Read for "dar" *di* (Lt. Jennings).

[4] The story is that Rihan Rind and Ráwan Lashárf were in love with one woman, They agreed to stake their fortunes in love on the result of a horse-race. The loser was to abandon his suit. The Rinds were mean enough to loose the girths of Ráwan's saddle and Ráwan lost the race in consequence. He left in high dudgeon, as the following verses testify:—

Bilochí.	*English.*
Duroh khutha Rindán pa wathán báze	The Rinds practised great deceit.
Sure Rávi na wí rásí.	The hero Ráwan was displeased.
Dighara sardena rawán bítha.	In the gloáming he started (saying)
"Kai shafa borení ma tai shahra?"	"Who would spend a night in your town?

[5] According to another story it was Gwahram, chief of the Lasháris, who carried off Gauhar's cattle. Gauhar Mahairí was very wealthy and equally beautiful. She was loved by Gwahram, who urged her to become his mistress. At the instigation of Mir Chákar, chief of the Rinds, she refused Gwahram, and put herself under Mír Chákar's protection. Gwahram in revenge stole some camels belonging to her, and from this cause sprang the great wa between the Rinds and the Lasháris. There can be little doubt there was really a great struggle between these tribes, which resulted in the total discomfiture of the Lasháris, who are now very much scattered, and have no independent tribal organization.

English.

was living under Mír Chákar's protection, on which both sections assembled and a desperate fight ensued. Míran, cousin of Mír Chákar, and 800 Rinds, were killed. The Rinds were beaten and the Lasháris won a victory. Mír Chákar betook himself to Sultán Husain, king of Khorasán, and there laid a complaint. The king sent his servant Zunu and a large army with Mír Chákar against the Lasháris. The latter fought, and in the battle 500 men and Ráwan, Lashárí headman, were killed. The Lasháris were routed, and most of them fled to Haidarábád and Nagar Tatta, where many Lasháris reside to this day. Others threw themselves on the protection of Mír Chákar and settled down in his country, and so some Lasháris are still to be found in Kelát. At this period the Rinds became very powerful, and all the Biloches were united in one clan. Some time after Humáyún became king of Khorasán. When Humáyún marched to Hindustán he took the road of the Bolán pass. He made Mír Chákar, chief of the Biloches, accompany him. Some clans, such as the Mazáris, Gurshánís, and others, noticing that there was good water and grass on these hills, settled here. Mír Chákar marched to Dehli with the king's army and fought

Bilochí.

ki Mir Chákar bhauth nishtagha, jatha, guda har do páro much bitho pa wathán sakhia miráí khutha. Míran nákhozákht Mír Chákar wa hapt sath Rind kushto shthant[1]*; Rind prushta, Lashárián sobh zurtha. Mír Chákar gwar Sultán Husain, bádsháh Khurasán, shtho, dánh khutha. Bádsháh wathí thíh Zunuar go báze lashkar Mír Chákarar gon dátho Lashárí chaka shashtátha. Lashárí miráí khutha. Azh Lashárí phalwa panj sath mar wa Ráwan Mukaddim Lashárí kushto shthant*[2]*; Lashárí prushta. Geshtar Lashárí ma Haidarábád wa Nagar Tatta phadátho shthaghant ki dákhho di báz Lashárí gal hamotha nishtaghant. Kharde Mír Chakar bhauth bítho hamotha nishtaghant ki ma Kelát deha dain khurde Lashárí asti. Man in roshan Rind sakhia zorakh bítha, tewaghe Bilochán yá túman asta. Guda Humáyún bádsháh Khurasán bítha. Humáyún ki Hindústána shutha hawe Bolán kaur daga ákhta. Mír Chákar sardar Bilochánar di gonekha burtha. Kharde túman Mazárí, Gúrcháni, wa thíh án welá hawe khoh sara jawáen áf wa*[2] *renv hand dítho nishtaghant. Mir Chákar bádsháh lashkara go awár bítho Dehlí shtho miráí khutha. Humáyún sobh zurtho*

[1] Read *haft sath Rind kushto shtant, Miran nákho sákht Mír Chákar di kashtá.*
[2] Read *Panj sath mar kushto shtha, Ráwan mukaddim Lashárí di kushta.*

English.

there. Humáyún after his victory gave Satghara(1) to Mír Chákar. He lived there for some time and then died. His tomb is to be seen at Satghara. Some clans, as the Laghárís, Drishaks, Gopángs, and Jatois, returned from Satghara and settled here on the waste mountains and the low lands below the mountains. When Mír Chákar marched to Hindústán, his cousins, Muhammad and Biráham, with some sections of the Biloches, remained in Kelát. From them sprung the two sections of the Muhammadánis and Birámhánís, which are still well known, and Mír Jalál Khán, the chief of the Dúmkís, is descended from that family. The Dúmkís are originally Rinds. They settled on the Dúmk torrent, and thus got the name of Dúmkís. Some time after the Marris and Bugtís and some other sections left Kelát, and coming to these hills drove out the Musa Khel, Kákar, and Zarkhán Pathán and took up their abode here themselves. The Mazáris and Gurchánís came to the plain country towards the east. At first most of the land was barren, though the Náhrs had cultivated some villages. Ghází Khán, who was of the stock of Doda (Rind), came at this time and settled the town of Dera Ghází Khán. At this time many Biloches came in this direction (*i.e.*, to the east), and the Biloch power on the Kelát side became weakened. The Brahoís seeing

Bilochí.

Satghara Mír Chákarar dátha. Kharde rosh Mír Chákar hamotha gwázentha, guda murtho shtha ki áhí ziyárat hamotha é. Kharde túman Laghárí, Drishak, Gopáng, Jatoí azh Satghara gard bítho hawetha khoh bara ma noghára áktho nishtaghant. Wakta ki Mír Chákar Hindustána shutha Muhammad wa Biráham,(2) nákhozákhtán Mír Chákar, go kharde páro Bilochí Kelátа nishtaghant. Azh ahnyá pahlí Muhammadáni wa(3) Birámhamání bítha ki dánkho áhí nám sahra é wa(3) Mír Jalál Khán sardar Dumkí azh hawán pahlí é.(4) Dumkí asl Rind asti, pa kaur Dumk nishtaghetha, pa hawán khá áhí nám Dúmkí bítha. Kharde rosh patha Marrí wa3 Bugtí wa3 kharde thíh páro di Kelátar ishto ma hawe khohistána ákhtaghant, Pathan Músa Khel wa3 Kákar wa3 Zarkhánar azh hawe khohistána dara kashto wath nishtaghant. Mazárí Gúrchání di jahlí dighár phalwa ákhtaghant. Pesha geshtar dighár bar asta, kharde halk Náhr galá vasm khuthaghant. Ghází Khán ki azh Dodáe asta, án di ma hawe roshán ákhto Dera Ghází Khána vasm khutha. Ma hawe roshán Bilochán ingo báz ákhtaghant, ángo Kelát phalwa áhí zor kame bítha. Brahoí galá

[1] Satghara is in the Montgomary District.
[2] Read *Muhammad di Birákam di.*
[3] Omit. The use of wa is not, I think, idiomatic.
[4] The Dumki chief of Lahrí, Sohráb Khán, is considered the head of all the Biloches

English.

their opportunity, raised an army against Kelát and took it from the Biloches by the power of the sword, and made the Biloches their subjects, all the Biloches came under the sway of the Khán of Kelát. As Mír Chákar had before been chief of Bilochistán, so the Brahoí chief now became chief of all Bilochistán in his place. At first when the Rinds lived together, they formed one clan under one chief. There were 44 sections and 44 headmen. Then they divided into two clans,—Rinds and Lasháris. Next, when all the sections of Biloches separated, some settled in one direction, others in another direction, the powerful headmen became chiefs, and other sections joined them. They became their subjects, and their heads became headmen of sections; in this way the present tumans were formed. When the Biloches first came into this country, they fought constantly with one another. The Mazáris fought with the Drishaks, and Gurchánís and the Drishaks with the Mazáris, and Gurchánís just as much as the Marrís and Bugtís now fight with one another. After the establishment of English rule they gave up fighting. Still they hanker after it a little, but they are helpless. From the time when the Rinds and the Lasháris fought with one another about a prize, (2) intertribal war has become the custom through the whole of Bilochistán. Till the present

Bilochí.

wajha dítho Kelát sara lashkar zurtho go zaham zora Kelát, azh Bilochán gipto wathi dasta ártha wa(1) *Bilochánar wathí ráj khutha. Biloch teghe Khán Brahoia hukm shera bíthaghant. Hacho ki aula Mír Chákar sardar Bilochistán asta, hawán ranga Sardar Brahoí di áhí handa sardar tegha Bilochistán bítha. Aulí roshán ki Rind pa wathán awária nishtaghant yá tumane asta, wa*[1] *yake áhí sardar wa*[1] *chil chhár páro wa chil chhár mukaddim astant; guda do túman bithaghant, Rind, Lashári. Guda ki teghe páro Bilochán khard bithaghant, kharde thán handa, kharde thíh handa shtho nishtaghant. Hawán ki mazen mukaddim asta án sardar bítha wa*[1] *thíh pahlí go ahnya ákhto awár bíthaghant wa*[1] *án áhí raj wa*[1] *hawán pahlián mukaddim bíthaghant, hacho hawe túman bítho shthaghant aula ki Biloch ma hawe deha ákhtaghant, pa wathán sakhia mir thaghant, Mazárí go Drishak wa Gúrchánián, wa* (1) *Drishak go Mazárián wa* (1) *Gúrchánián; i ranga pa wathán báz miráí khutha, hacho ki ni Marrí Bugtí pa wathán miraghánt, Mazárí, Drishak, Gúrchání i mar di i ranga miraghethant. Angrezí bádsháhí patha i mardán pa wathán miráí ishto dátha; ní di i mardání kame kame dil lothaghe, par bewas é. Azh hawán roshán ki Rind Lashárí pa wathán go sara miráí khutha, ma druste Bilochistána pa wathán miráí khanagha sistán bitho shtha; ki dánhúzí tewa-*

[1] Omit wa

[2] Referring to the quarrel of Rihan Rind and Ráwan Lashárí, which has already been described.

English.

day the Biloches are constantly fighting with one another Some who can't fight with their swords, fight with their tongues. I think the Biloches are such stout fellows and form so large a body of armed men, that if they had been of one mind, from them would have sprung many powerful men and rulers of countries.

Bilochí.

ghe Bilochán pa wathán miṛa ghaint, kharde ki go zahama miṛái khutha na khanaghe, án go zawána miṛaghe. Ma shán hacho ki Biloch sakhe mard é wa hamiktar báz lashkar é, agh i mar pa wathán yá saláh bithagha azh haweshán di báz mazen mar wa mulk wázha bithagha.

HISTORY OF THE BRAHOÍS.

Kissav hái Brahoi.

The history of the Brahoís is as follows:—They are also Biloches, but do not belong to the Rind family. There must have been many other Biloches of this kind in the place where these Biloches first settled, because it is clear from the Sháhnáma, that the Biloches formed a very powerful body of armed men. The Brahoís at first settled in the hill country, and in the Jat language hillmen are called Rohís, accordingly they came to be called Brahoís. The real Brahoís are divided into seven sections, all descended from a single ancestor. They are:—(1) the Ahmadzais; (2) Tumarzai; (3) Gorkání; (4) Kambaráni; (5) Rodin; (6) Sarfarí; (7) Minghal.

Brahoí hál i rang é ki i di Bïloch é, par azh Rind manha dara é I ranga Biloch thíh di ma hawán handa ki aula hawe Bıloch ákhtaghant, báz biant, pachi ki azh Sháhnáma hacho sahra bíghe ki Bilochání sakhia mazen lashkar asta. Brahoí dı pesha ma khohıstána nıshtaghant; ma Jaghdália zawána Rohí khohistániar gushaghe, pa hawán khá i mardáni nám Brahoí bítha[1] *Asl Brahoí hapt pahlí ant. Hawe hapt pahlí yá shalwar é:—Ahmadzai, Tumarzai, Gorkání, Kambaráni. Rodin, Sarfari, Minghal.*

Of the rest some are Biloches and others Jats. They joined (the Brahois) afterwards, just as the Khurds and some other sections of Saráwan belong to the Rind family, but have settled down among the Brahoís, and now every one calls them Brahoís. Some of the Khurd section still form part of the Mazárí clan, and everybody calls them Mazáris. From the beginning the

Thíh Brahoí kharde Biloch ant, kharde Jaghdál ant. An guda awár bíthaghant, hacho ki Khurd wa kharde thíh pahlí Saráwan azh páro Rind ant, guda ma Brahoián awár bíthaghant, ní i mardánar har kas Brahoí gushaghaint. Kharde azh Khurd páro dánkho di ma Mazárí tumana awár ant, ánhánar har kas Mazárí gushaghaint. Azh sare roshán págh[2]

[1] 'Biloches call Brahois "Kirgál."

[2] *págh* = turban.

English.

chiefship of the Brahoís has belonged to the Ahmadzai family. The Brahoís as well as the Biloches came from Aleppo. When Mír Chákar took Kelát, the Brahoís were living in Sistán and Makrán, and the neighbouring countries. When they saw that Mír Chákar had marched to Hindústán, and that the power of the Rinds at Kelát had become weakened, they attacked Kelát and wrested it from the Rinds. The Rind chief, Mando Khán, was slain in the battle, and his tomb is still to be seen in Kelát. When the Brahoís took Kelát, they had no regular army. They gathered together, and so raised an army like the other Biloch clans. The Khán of Kelát was like other Biloch chiefs, and the Brahoí sardars were like headmen. They divided the Kelát territory: The chief took half, and gave the other half to his subjects, and the Khán used to transact all the business of his country in consultation with his sardárs. In those days all the territories to the west of the Bolán, Kelát, Shál, Mastang, Mungchar belonged to the Brahoís, and the territories to the east of the Bolán, Bhágnárí and Kachh Gandáwa, to the Mian Sáhib Sarai, king of Sindh. In those days Abdullah Khán was chief of the Brahoís, and Yár Muhammad Khán was king of Sindh. The two fought for the possession of the watershed between Kachhí and Kelát. Abdullah Khán was slain, and his son Muhabbat Khán went to Ahmad Sháh, king of Khurasán, and laid a complaint before him. The king took from

Bilochí.

sardarí Brahoí Ahmadzaí logh bítha. Brahoí di azh Halaba ákhta. Wakta ki Mír Chákará Kelát gipta Brahoí ma Sístána wa Makrána wa áhí shingo shángo astant. Guda dítha ki Mír Chakar Hindústána shutha, ní Kelát sara Rindání zor kam é, Brahoí juloh khutho Kelát azh Rindán zitho gipta. Mando Khán, sardar Rind, ma miráiya kushto shtha, ki áhí ziyárat Kelát sara é. Hawán welá ki Brahoián Kelát gipta thíh fauj hachi nesti; pa wathán Brahoí much bítho thíh Bilocháni tuman wájha lashkar zurtho ákhtaghant. Khán Kelát Bilochání sardar wájha wa thíh sardar Brahoí mukaddimán wájha astant. Kelát deh pa wathán bahár khuthaghant. Nem sardar waragheth, nem thíh rájánar dátha. Khán teghe bandbosh deha go saláh wathí sardarán khanaghetha. An roshán Bolán rosh írshthagh phalwa deh, Kelát, Shál, Mastang, Mungchar, Brahoí dasta astant. wa thíh deh Bolán rosh asáyagh phalwa, Bhágnárí, Kachh Gandáwa, Mián Sáhib Sarai Sind wázha dasta astant. An roshán Abdullah Khán Sardar Brahoí wa Yár Muhammad Khán wázha Sindh asta. Har do pa wathán Kachhi wa Kelát sham sara mirái khutha. Abdullah Khán kushto shtha. Muhabbat Khan bachh Abdullah Khan, gwar Ahmad Sháh, bádsháh Khurasán, shtho dánh khutha. Bádsháhá hawe deh, Bhágnárí Kachh Gandáwa Muhabbat Khánar wathí pitha hon bahá

English.

Yár Muhammad the countries of Bhágnárí and Kachh Gandáwa, and gave them to Muhabbat Khán as the price of his father's blood. Afterwards when Muhabbat Khán offered some resistance to the king, the latter deposed him, and put Nasír Khán on the throne in his stead. At this period Ahmad Sháh marched on Dehli by the Bolán pass. Nasír Khán went and fought with the king's army in Hindústán, and for this service the king restored to him the lands of Dájil and Harrand which formed part of the Dera Ghází Khán territory. These lands are still known by the name of "Nasírkhání." Nasír Khán was an able man, and took such excellent measures, that all the Biloches, whether of the hills or plains, feared him greatly. From Dájil and Harrand to Bhágnárí and Kachh Gandáwa there were excellent roads through the hills, and there was much coming and going of káfilas. When Nasír Khán died, he left three sons, Mustafá Khán, Muhammad Rahím Khán, and Mahmúd Khán, and one daughter, Mai Zainab. First Mustafá Khán ascended the throne, but was killed by his brother Muhammad Rahím Khán. The latter fled to Dájil and Harrand and settled there. Mahmúd Khán was still a child, and the business of the country was in the hands of Mai Zainab. This lady ruled very well, but she was (but) a woman, and her subjects became (too) powerful. Muhammad Rahím died when he was returning (to Kelát). By and bye Mahmúd Khán reached the years of manhood,

Bilochí.

azh Yár Muhammad Khána gipto dátha guda Muhabbat Kháná bádsháh denva chi zorakhí khutha, badsháh ahnyar kashaintha; áhí handa Nasír Khán págh basta. Ma hawán roshán Ahmad Sháh azh hawe Bolán daga Dehli ákhta. Nasír Khán di go bádsháhí lashkara Hindústána shtho mirái khutha. Pa hawán khizmata bádsháhá hawe deh Dájil, Harrand, azh Dera Ghází Khán deha Nasír Khánar dátha, ki dánkho hawe deh ání nám Nasírkhání gushaghaint. Nasír Khán sakhe mar asta-jawánia bandbozh khutha ki teghe Bilochán Kohistání wa thíh[1] *azh ahnya sakhia tursaghethant. Azh Dájil Harranda dain Bhágnárí Kachh Gandáwa-ma Kohistán niánwa-dag jawánia bíthaghant. Ágh rawagh sáthání bíghetha. Guda Nasír Khán murtho stha. Ahí sei bachh astant, Mustafá Khán, Muhammad Rahím Khán, Mahmúd Khán, yáke janikh Mai Zainab. Aula Mustafá Khán págh basta. Ahnyar wathí bráth Muhammad Rahím Kháná kushta. Muhammad Rahím wath phadátho etha ma Dájil Harranda ákhto nishta. Mahmúd Khán dain bulrú asta, mulk kára Mai Zainab dasta bítha. An maiyá jawánia bandbozh khutha, par án zál asta, ráj zorakhe bítho shtha, Muhammad Rahím gartho rawaghetha ki ma daga murtha. Kharde rosh patha Mahmúd Khán warná bítha. An hechi band-*

[1] *W'a thíh* = et cetera. I doubt whether this is idiomatic Bilochí.

English.

but was unable to establish his government. Ranjít Singh seized Dájil and Harrand. Some time after Mahmúd Khán died, and his son Mehráb Khán ascended the throne. Mehráb Khán was killed at the time when the English sent an army against Khúrasán, and Nasír Khán reigned in his stead. He was still a child, and the whole management was in the hands of the sardárs. He ruled well when he reached manhood. Some time after this he died, and his son Khudádád Khán ascended the throne. He was young, and the sardárs became powerful. Khudádád Khan's cousin Sherdil Khán, in concert with the Brahoí sardárs, wounded Khudádád Khán. The latter fled to Jacobábád. Afterwards when Sherdil Khán began to act tyrannically, the sardárs became alienated from him and went over to Khudádád's side. They killed Sherdil and brought back Khudádád Khán and put him on the throne. After Khudádád Khán had this second time ascended the throne, he ceased to put any confidence in the sardárs, and reflected that the sardárs had become powerful and might again expel him. When he saw his opportunity, he commenced war with the sardárs. First of all he killed Táj Muhammad Khán, of Jhaláwan, a great and very powerful sardár, and slew many other sardárs. Now the sardárs do not trust him and he does not trust the sardárs, in consequence of which war continues in Kelát, and the arrangements for the government of the country and (for the safety) of the road through the Bolán have fallen into confusion.

Bilochí.

bozh khutha na khutha. Dájil Harrand Ranjít Singh zitho gipta. Guda Mahmúd Khán murtha. Ahí bachh Mehráb Khán págh basta. Mehráb Khánar wakta ki Angrezán Khurasán sara lashkar zurthaghant kushta. Ahí handa Nasír Khán págh basta. Dánkho Nasír Khán balrú asta, teghe kár ma sardaráni dasta bítha. Guda ki warná bítha, jawánia bondbozh khutha. Kharde rosh patha Nasír Khán murtho shtha. Khudádád Khán, áhí bachh, págh basta. I di aula ksán asta, sardar gal zorakh bíthaghant. Roshe Sherdil Khán, Khudádád Khán nákhozákht, go Brahoí sardarán yá saláh bítho Khudádád Khánar zazagh khutha. Khudádád Khán phadátho ákhta ma Jekabábáda. Guda ki Sherdil Khán chi zorakhí khutha sardar gal azh ahnya návash bítho Khudádád Khán phalwa bíthaghant. Sherdilar kushaintho Khudádád Khánar thartho ártho págh bandaintha. Khudádád Khán ki dumí bar págh basta sardaráni báwar ishto dátha, ma dila gwashta ki sardar gal zorakh bíthaghant, nuwán thíh bar mana resentho kashant. Wakta ki wajha ditha, go sardarán mirái khutha. Pesha Táj Muhammad Khán Jhaláwanar, ki mazen sardar wa sakhia zorakhe asta, kushta, thíh sardar di báz kushta. Ní na sardar áhí chaka báwar khanaghaint na án sardaráni chaka, pa hawán khá ma Kelát deha dánhúzi mirái bíghe wa bandbozh deha wa Bolán daga kanthie.

PART III.—THE PRUDENT CHOICE.

English.	*Bilochi.*
There was a rich man who had much cattle and worldly wealth. A command came from God to him saying, "Shall I make you poor now or in your old age?" He said, "I shall take counsel with my wife." He went and told his wife (asking her) what he should do. His wife said, "Be poor in your youth, what should we do (if we were poor) in our old age?" In the morning his grain became sand, his milk became ants, and that morning be began to beg. He lived by begging and cutting wood for sale. A káfila arrived. The leader of the káfila carried off his wife, who had gone out to grind grain.	*Saukha mar bítha mál dunyá zar báz thi.* (1) *Chi Ḥuthá hukm rasethe ki ma ní tara dukhí khanán? ki píria dukhí khanán? Ahnyá gwashta:— "Ma go zála saláh khanán." Akhto zálar hál dáthe ki cho khanán? Zálá gwashta ki warnaigha* (2) *dukhí bí, píria chi khanún? Guda bángáh dán bíthagha rekh, shír bíthagha mor: hawán bángáh pindagha khapta.* (3) *Guda pindána, dár chinána chinána, shwakteish. Guda káfila ákhta. Zál dána drushagha shtha, káfilawála burtha hawán zála.*
The man worked as a labourer in the city. His two children wandered to the river where a washerman, who was washing clothes, saw them both crying. The washerman asked them where their father and mother were. They replied, "The leader of a káfila has carried off our mother, our father is lost, and so we are wandering about." The washerman had no child, so he took the lads to	*Mard otha phúria khutha shahra. Chukh do rullána shutha daryá kargha. Charhoa ki otha jarán shothaghe gindí chukh do greghe. Charhoa polkhutha ki tai máth pith bakho é? Guda ahnyá gwashta ki "máth mai burtha káfilawála, pith mai gár bíthagha, guda ma rullána máraghún."* (4) *Charhoa chukh chi* (5) *nesti, guda charhca burthagha wathí logha, guda*

(1) thi = the final i is probably the pronominal postposition i (§ 28).
(2) warnaigha; warnáiya would perhaps be the better form.
(3) pindagha khapta, § 50.
(4). rullána máraghún — cp. the phrase — rullána már bítha; rullána pres. part of rullagh-to wander.
(5). § 27.

English.

his own house and said to his wife, " God has given to us two sons." The children grew up to manhood. The king of that city died. (Before his death) he had given orders that whatever man could burst open with his hands a certain door, should be king. Numbers of men (lit., a thousand men) came (to try), but no one could open it. The hero of our story (lit., that man), who had by this time become an old man, said, " With God's help, I will open the door." When he came and pushed the door, it opened, on which he became king, being taken (by the people) and set on the throne. Former kings ordered that when a káfila arrived, it should be given quarters in the king's palace.

It happened that that káfila by which these children's mother had been carried off came (to the town). In the evening the washerman's two children, who had by this time grown up, went and slept beside the káfila. When it was past midnight the younger asked his elder brother to tell him a story, on which the latter said, " We are not the washerman's children, our mothers and fathers are different; our mother was carried off by the owner of a káfila, and our father also was lost. Afterwards we wandered along the bank of a river till the washerman took charge of us, and fed us. Now we have reached manhood."

Bilochí.

zálar gwashta ki do bachh már Huṭha dátha. Guda warná bíthaghant. Guda hawán shahr bádsháh murtha, hukm dátheish ki hawán mar ki galoa go dasta pireni bádsháh hawán. Guda hazár mardamán ákhtaghant, kasá na bokhta. Hawán mar ki pír bítha, hawahnyá (1) *gwashta ki Huthai hukma ma galoa bozhún. Ahhto galoa telak dáthe* (2), *guda galo bukhta, guda bádsháh bítha, takht sara burtho neásta. Aula bádsháhání i ranga hukm é ki káfila ki kákhta* (3) *guda bádsháha logha neásta. Guda hawán káfila akhta ki hawán chukhání máth burtheish. Guda shafa hawán do charhoa bachh ki ní warná bíthaghán* (4) *shtho waptaghán káfila sara. An wakta ki nem shaf gwasta guda ksán bráthá mazanar gwashta ki ní kissave khan; guda hawahnyá i ranga kissav khutha ki ma chahoa bachh neán* (4), *mai máth pith thígh é, mai máth burtha káfilawála, mai pith di gár bítha, guda ma rullána daryá kargha charhoá dast ákhtaghún, guda charhoá ward waraintha, ní má*

(1). § 24.
(2) § 28.
(3) The prefixing of k to the future of verbs beginning with a vowel is common (§ 34), but it is not usual to prefix k to the perf. part. passive.
(4) § 31.

English.

Their mother sat listening to the story, and became convinced that they were her two sons. In the night time the woman concealed some money and some clothes. Next morning she complained that the two young men had concealed the money and the clothes. The owner of the káfila went and complained to the king that they had committed theft the previous evening. The king summoned the two young men and asked them why they had robbed the káfila. They answered the king by denying that they had committed theft. The king told the owner of the káfila to explain how they had committed theft, on which his wife said—"Let the king sit alone and send every one else away, and I will explain the manner of their theft." The king, after saying, "I will have them both hanged," sat by himself. The woman said to him, "Ask them to tell last night's story, and the manner of the theft will be evident." The king asked them to do so. The elder brother repeated the tale (he had told the night before). The father took hold of the one and the mother of the other. It was clear to the king that the two were his sons, and that the woman was his wife. He sat down there, and after questioning all the men belonging to the káfila, he had the man (who had carried off his wife) hanged. Afterwards the king bestowed much money and land upon the washerman.

Bilochi.

warná bíthaghún." Anhání máth kissav nishto nigoshaghe, sihí khuthe ki mai dowe bachh ant. I ranga khuthe ki chi zar chi guth zálá likhainta shafa. Bángáh rosh ki bítha dáh khuthe ki hawe do warná zar di likhainta guth di likhainta. Káfilawála shtho dáh khutha go bádsháha ki doshí ahnyá duzí khutha. Guda bádsháh gwánjtha dowe warná ki "pachi shá káfila duzí khutha?" Guda bádsháhar gwashteish ki "ma duzí chi na khutha." Bádsháhá gwashta káfilawálar ki tau sahra khan ki chi ranga eshiá duzí khutha. Guda áhí zálá gwashta ki bádsháh ekwá nindí, thíh mardamar mokala dá, ma sahra khanainán eshání duzia. Guda bádsháhá gwashta ki "ma dowenar páho deainún;" guda bádsháh ekwá nishta. Zálá gwashta ki "chi hán doshígha kissava pola khan, duzí guda sahra bí." Guda bádsháhá polkhutha. Eshiá án kissav shondátha. Yake pithá gipta, yake máthá. Bádsháhar sahra bítha ki i dowe mai bachh ant, án mai zál é. Guda nishta hawotha, káfilawála tewaghe poltheish, guda hawán káfilawála mardam páho dátha bádsháhá. Guda án charhoar báz zar dátha bádsháhá, dighár di bashktho dátheish.

CHOOSE SUITABLE FRIENDS.

English.

A mouse and a frog were brothers. The frog lived in the water, and the mouse in a hole. The mouse said, "You and I are friends, and both of us are being annoyed by living in this way. I shall go to some house and steal thread. I shall twist it into a string and tie one end to your leg and the other end to mine." (One day) the mouse pulled the string, and when the frog came out of the water, a hawk pounced upon it. The hawk carried off the frog, and the mouse, whose leg was fast tied, went after the frog. Then the other mice said, "Why did you strike up a friendship with a frog?" He replied, "We were friends together, and me too the hawk is dragging off." The mice said, "What sort of friendship was this of yours? You were a mouse, he was a frog. The friendship between you was a foolish one."

Bilochi.

Mushke dedare bráth itha. Dedar áfa andar ê, mushk kadd láfa ê. Mushká gwashta:— Mai tai yárí ê, írge tau di haláka bíghê, ma di haláka bián. Ma rawán kase logha náwaría duzán kárán. Áhí bandíkha vaton, guda yake tai pátha bandún, yake mai pátha bandún. Mushká bandar chikí dátha ki dedar áfa darkhapta, guda bánzá jattha. Dedara baraghe bánz, mushk di rawaghe dedara díma, páth sog eni.[1] *Guda thíh mushkán gwashta:—"Tau pachi yárí khutha go dedara?" Gwashte:—"Ma pa wathán yár thaun, ma di gilenthia baraghe bánz." Mushkán gwashta:—"Tai chi yárí ê, tau bíthaghê mushk, án bítha dedar. I shai gande yárí ê."*

THE VICTIM OF JEALOUSY.

A man married a woman. Every morning he used to take out his wife and make her sit at a distance, shot an arrow towards her, and made it pass through her nose-ring, after which he asked the woman, "Have you any other lover?" The woman replied, "You are my husband, I have no other." The woman's mother came and asked her daughter, "Why do you look so poorly? I have married you well." She

Mardeá zále sír khutha. Ahnyá i ranga khutha ki bángání bángáh zál burtko dír neásta, tír pethá jatho phuloh niánwa gwázentha, guda zál chi pol khutha ki "mard tara thíh kase di asti?" Zálá gwashta ki "Mard tau ê, thíh kas nesti." Zál máth ákhto pol khutha janikha chi ki "tau pachi lághir ê? Ma tara sau-

[1] eni = is to him, § 28.

English.

replied, "Every morning my husband shoots an arrow at me, making it pass through my nose-ring." The mother asked, "What question does he put to you?" She replied, "He asks me whether I have any other lover." The mother said, "Do as I bid you. When he asks you, point in that direction and say that you have a powerful lover there." In the morning, when he shot the arrow and asked the woman whether she had any other lover, she replied, "Yes, he's in that direction." On this he took up the arrow and went off in the direction indicated. On going he saw a man engaged in ploughing. He was so big that while his feet were on the ground his head touched the sky. The husband shot an arrow, which struck the giant, who drew it out saying, "The sandflies of Khurasán are biting me to-day." Afterwards, when he noticed that the man was shooting an arrow at him, he caught him up in his hands and put him in the fastening of his paijámas, and carried him to his house. He took his supper and forgot all about his captive. When he had finished eating, he remembered that he had an infant in the fastening of his paijámas and said to his wife, "I forgot; this infant is hungry, give it some food." The woman replied, "Shake your beard, food (sufficient) for him will fall out of your beard." They gave him food and put him under the kneading trough.

Bilochí.

khai handea sír khutha" ahnyá gwashta ki bángání bángáh mai mar phuloh niánwa tír jatho gwázentha." Gwashte ki "ash tau chi pol khat?" Guda ahnyá gwashta ki" i ranga pol khat ki mar tara thíh kas di asti." Máthá gwashta :—I ranga khan ki ash tau pola khat, tau dasta khan ki úngo di mai sakhe mar asti." Guda bángáh ki tír jathe pol khuthe chi zála ki "tai mar thíh kase asti?" Guda ahnyá gwashta ki" hau, úngo asti." Guda tír zurtho ángo rawána bítha. Barau gindí ki mardam nangar bandaghe. Iktar burze mardam é ki sar ázhmán, páth dighára anti.[1] *Guda jathe tír hamotha, mánákhta hawahnyar. Guda tír chiktho gwashta ki mana maroshe Khurasán phurí waraghán; guda ki dhyán khuthe ki mana mardame tíra janaghe, hawán mardam dasta gipta bedagha khuthe, burtha wathí logha. Guda ward wártha, áhí gír neákhte. An wakta ki ward wártha guda gír ákhta ki bullua mai bedagh é. Zálar gwashte ki" ma aula shamusta. I bullu shuthígh é, warda bidé." Guda zálá gwashta ki "rísha chand, eshí ward tai rísha chi darkhafí." Guda ward warenthesh, guda wahán buna*

[1] § 28.

English.	*Bilochí.*
When it was evening he (the giant) . . . . lifted up the kneading trough as high as the sky. As soon as he was free he ran home. His wife asked him whether he had seen her lover. The husband replied, "Yes, I saw a powerful man." Afterwards the man and his wife both lived at peace.	*dákthesh. Wakta ki shaf bítha tír darshte wahán burtha ázhmána kargha.*[1] *Guda án bukhto phadátha logha. Zálá gwashta ki "mar dítha ki na dítha?" Mardá jawáb dátha ki "hau, ma dítha sakhe marda." Guda zálá mardá har dowe árám khuthe.*

The Banished Prince.

A king was in the habit of eating fish. One day when his son went to the bank of the river a fisherman caught a fish. The prince asked the fisherman to give him the fish. He replied, "The fish belongs to your father." The prince said, "I'll give you five rupees, give me the fish." The fisherman gave the prince the fish for five rupees, and the prince threw the fish into the river. The king said to his sowar, "Why hasn't the fisherman brought me a fish? Fetch him, for I am sitting here hungry, and I can't eat bread without fish." The sowar rode away, and taking the fisherman, brought him to the king. The fisherman said, "My lord, your son let the fish go after giving me five rupees for it. Here are the five rupees." The king ordered that a supply of food should be given to his son, and that he should be dismissed. When he got his dismissal, he went away to saddle his mare, and filled his saddle-bags with money,

Bádsháh machí wártha. Guda i bádsháh bachh daryá kandia shutha, guda muhánáa machí gipta. Bádsháh bachhá gwashta muhánára :—" Machia mana dé." Gwashte :—" Machí tai pithegh é." Eshia gwashta :—" Ma tara panj rúpíya deán, machia mana dé." Eshiá machí panj rúpíya sara bádsháh bachhar dátha. Bádsháh bachha machí ishto dátha daryá láfa. Bádsháh gwashta avzarára :— " Muhána machí pachi neyártha? muhána gir beyár,[2] *ma lungria nishtaghán, naghan ma na warán machia siwá." Guda avzar thákhto shtha muhána gipto árthe. Muhánáa gwashta :—" Wázha! tai bachha machí ishto dátha, mana panj rúpíya dátha, panj rúpíya esh ant." Bádsháhá hukm dátha ki "mai bachhar naghana deth, kaunsha mundo khané*[2]*." Guda áhí kaunsh ki mundo bíthagha án rawaghe máthinar zena bandagha, zare di húrjíne*

[1] Meaning is obscure. "tír darshte" does not appear to yield any good sense.
[2] This means literally, "turn his shoes upside down." The meaning of the phrase is "to dismiss."

English.

after which he mounted and went off. As he was going along, another young man met him. The prince said, "Where are you going?" He replied, "I am going to seek for service." The other replied, "Come, I'll take you as my servant." Both of them then went to the city, and got another mare and also weapons. Next morning they mounted and set out, and finally became servants of a king. The king ordered them to keep guard at the gate of his courtyard. They made all necessary arrangements, bringing a bed, wood, food, and water. In the evening the king went inside the gate of his courtyard. Of the men who were on guard, the one stationed himself to watch, while the prince lay down to sleep. (At the end of the watch) the prince said to him, "Your watch is past and mine has come." When the prince had girded on his weapons, he noticed a man dressed in white clothes going through the gate of the courtyard and said to him, "Who goes there?" The man replied, "What business have you to ask me?" The prince said "I am on guard, so you must give an account of yourself. You're a housebreaker or an adulterer." The other replied, "All right, I'll tell you who I am. I am the king's fortune, and now I am leaving him." The prince said, "Why are you abandoning the king?" He answered, "The king has an unmarried daughter, who has a black snake for a lover. To-day the king has left his own bed and lain down where his daughter

Bilochí.

pur khanaghe, charhtho darenthe. Denvaki rawaghe thíh warnáe tretthe. Ahnyá gwashta :— "Tau thángo rawaghé?" Gwashte :—"Ma roghán nokarí khanagha." Ahnyá gwashta :— "Beyá, ma tara nokar khanán." Guda i mar shuthaghán shahra har dowe. Roghe thíh máthina giraghe hathiyár giptaghantish. Guda i mar charhtho darentha bángwáh, guda átko i mar nokar bítha bádsháhie. Bádsháh gwashta :—"Shá mai dediegha nokaria khané." Guda ahnyá wathí bandobast[1] *khutha, wathíkhatra, watïi dár, naghán, áf, wathí bándobast khutha. Rosh ki díghar bítha, bádsháh gwasto dedi andara ákhta. Guda i mar ki pahra dátheish, án mar nishta, bádsháh bachh wapta. Guda bádsháh bachhá gwashta ahnyar :—"Ní tai pahra gwasta, mai pahra ákhta." Bádsháh bachh ki hathiyár bastaghant gindaghe ki dedia marde darkhapta, swethe guthanti. I mardá gwashta:— "Tau kai é ki rawaghé?" An mardá gwashta :—Tai chi kár é ki ash ma pol khané?" Guda i mardá gwashta :—"Ma pahra nishtián, tau wathí hála dé. Tau logh-borenokh é, tau sále dus é." Guda i mardá gwashta : "Beyá, ma tara wathí hála deán, ma bádsháh bakht án, ní ma rawaghán." I mar gwashta :—"Tau pachi rawaghá é, bádsháh ishtia?" I mardá gawshta :—"Bádsháh nishtaghe janikh é, guda bádsháh janikhe yár siyáh már é, maroshe bádsháh wathí patang ishto janikhe handa irkhutha, janikhe palang surtho bádshah handa, irkhuthe, guda ma ní*

[1] bandbozh is better Bilochí.

English.

usually sleeps, and his daughter's bed has been placed where the king is accustomed to sleep. I am now departing; accordingly the king will die this evening; the black snake will sting him, and so I am going away." He also added, "When the snake comes and sleeps with the princess, he always, when he goes away in the morning, kills the two men who are on watch." "The prince said, "Tell me from what direction the black snake comes." The other replied, "He'll come down the ladder." The prince said, "You may go now." Then the prince taking his weapons,—his bow, quiver, gun, sword, and shield,—went inside and stood by a pillar. The princess and the king were both asleep. The prince went and stood by the king. Soon after he noticed the black snake coming. He drew his bow and shot an arrow, and the black snake fell down, when the prince cut him in pieces with his sword, and taking him up, put him in his shield and laid him beneath the king's bed. Afterwards he noticed a drop of blood on the princess's cheek. He said, "Should the king feel affection and should she kiss the king's cheek, peradventure the king will die." Accordingly the prince wrapped cotton round an arrow, and with it wiped the princess's cheek, after which he returned to his place, and said to his companion, "Get up, I'm going to

Bilochi.

rawaghán, hawán khá bádsháh begáh mirí, siyáh már phúka dá,—ma hawán khá roghán." Guda i mar di hál dátha ki már ki kai kaksí go bádsháh janikha, guda bangwáh ki shutha hawángo, har ro do pahrawála mard kushí. Guda eshiá gwashta :—" Tau mana hála dê, síyáh mar azh kho kai?" I mardá gwashta:—"Máre paurhia írkhafí." Bádsháh bachh gwashta ki "tá tau barau." Guda bádsháh bachhá hathiyár zurthaghanti kahwán, jábah, túpak, zaham, dhál basto ákhta andara, pílpáya átko jaktha. Bádsháhzádí bádsháh har do waháv ant. I marda ákhto oshtátha bádsháh gura; gindi siyáh máre ákhta. I mar kahwán chiklho tíra janaghe, guda siyáh már khapto shtha, guda siyáh már gudthe zahama go, guda zurtho wathí dhál láfa khuthe, zurtho bádsháh palang shera dáthe. Guda i mar ki gindí bádsháhzádí galára honí tripkí khapta. Guda eshiá gwashta ki "Bádsháh hájat nuwán bí Bádsháh rísha chukíthi nuwán bádsháh mirí."[1] *Guda i mar kahwán tíra go kirpása berthau bádsháhzádí bhúnt acha khuthe, guda i mar gartho shtha wáthí handa. Guda bádsháh bachhá gwashta:— "Ní ma kanksún,*[2] *tau kharo*

[1] The translation of this verse is doubtful.
[2] Fut. of aksagh—to sleep.

English.

sleep now." When he got up, the princess awakened. She said (to her father), "The man on guard has gone off after kissing my cheek; go and kill him." The king went to the man on guard and said, "Kill this soldier." He replied, "First let me tell my lord a story, and afterwards I will kill him," and began to tell him the following tale about a king:—

"The gardener of the king's garden complained daily that a deer was always grazing in the garden. The king promised that he would surround the garden and capture the deer. (He also ordered that) in whatever direction the deer should come out, the sowar stationed there should cut it down, and no other horseman should follow it. The nobles and officers of the court determined to drive it in the direction of the king. When the people shouted out, the deer ran towards the king. and the king gallopped after it. The king had a hawk on his fist. The king gallopped hard. When it came to a great tree the deer was worn out (and stopped) and the king killed it. Afterwards the king was attacked by thirst and cried out, 'O God! give me water.' Bye and-bye he noticed a high tree, from which drops of water were falling, and placed his drinking-cup under it. When the cup was full and he was about to drink the water, his hawk pushed against the cup and the water was upset. The king said to his hawk, 'I have cherished you; why do you

[1] Avzar is the usual form.

Bilochí.

bí." I mar ki kharo bítha, bádsháhzádí hágha bítha. Bádsháhzádiá gwashta:—" I pahrawála mai bhunta chukthia rawaghe, ni barau kushaini." Guda bádsháh shtha pahrawála gwar. Bádsháh gwashta:—"I sipáhia kushé pirené." Ahnyá gwashta:—" Ma sáhibára yá kisse khanán, guda ma kusháni;" gudà kissave gwashte bádsháhia. "Bádsháh bágh har ro bághwán dáhín é ki áske khapto bágh charaghe. Ikrár khutha bádsháhá ki bágha berún áska girún, hawán denva ki ásk darkhafi hawán zowár gudíthi, thih zowár[1] kas randa ma rau. Amirán musaddián gwashta:—" Bale, ma bádsháh denva drikenán," guda álama ki há! ha! khutha, ásk bádsháh denva driktha, guda bádsháh thákhtha. Bádshah bánz dasta go eni. Bádsháh mirentha thákhtau thakhtau. Maze drashk é. Ask shtho mattha, bádsháh halál khutha. Bádsháhar thun mánákhta. Bádsháh gwashta:—" Allah mana áfe dé." Báre gindí drashka burzaie, áfatipo khafaghanti. Guda i mardá kadah írkhuthe; kadah ki pur bítha, i mardá gwashta—"Ma warán áfa," bánzá jhatí dátha áf ritkaghanti. Bánzar gwashta:—" Ma tara sámbatha, tau pachi bemánia

English.

show such base ingratitude as to upset my drinking-cup?' Again he placed his cup under the tree and it became full of water. As he was going to drink it, the hawk again upset it. A third time the king filled his cup and said to the hawk, 'If you upset my cup this time also, I'll tear off your head.' When the cup was filled for a third time, the hawk upset it this time also, and the king getting furious tore off its head. The wazir and the courtiers came up with water and sherbet. The king said to the wazir, 'This rascally hawk upset three cups of water.' Afterwards when the king looked up he noticed the dead body of a black snake lying in the tree and made great lamentation over his hawk.

After hearing this story, the king returned to his palace, and the princess asked him if he had killed the soldier. (On hearing that he had not) she said "Do so, I am your shame" (*i.e.*, your honour is involved in mine). "The soldier has kissed my cheek, and so you must kill him." The king returned and told the prince's companion to kill the soldier. He replied, "Let my lord sit here and I shall tell him another story, and in the morning I'll kill the soldier." The king told him to relate the story. The soldier said, 'Parrots live in the country of the seven rivers. A famine fell upon the parrots' country and there was sore distress. The chief of the parrots said, 'In another country the jowár grain is ripe and we shall get rid of the famine.'

Bilochí.

khutha ki kadah ritko pirentha?"

Guda aimar agh di kadah irkhutha, guda áfa go pur bítha. Bádsháh gwashta:—"Ma boránish," agh di bánzá ritka, seinví pahr bádsháh kadah pur khutha, bádsháh gwashta—"Ní mai kadah reshé, ma tai saghra phathán pirenán." Seinví kadah ki pur bítha bánzá án kadah di ritka. Bádsháh ki zahr átka saghar paittho pirentha. Wazír álam ákhtu go áfa go sharbata. Bádsháh gwashta wazírárá:—"Harámzáda bánzá sei kadah áfa ritka." Guda bádsháh ki burza nigáh khutha dítha ki siyáh már murthia khaptie draskh sara. Bádsháh sakhia armán khutha bánza par.

Guda thartho logha shutha bádsháh. Bádsháhzádiá gwashta:—"Sipáhia kushaintha ki na kushaintha?" Gwashte:—"Tau írge khan, ma taí lajján, bhúnt chukthoshtha sipáhiá. Tau ahnyar kushain pirain." Bádsháh gartho ákhta, sangtiar gwashte ki "Sipáhiar kush." gwashta:—"Sáhib etha nindí, ma sáhibar thíh kissekhan, guda sipáhí bángwáh kushán." Bádsháhán gwashta:—"Tau khan wath i kissava." Sipáhiá gwashta:—Hav daryá nemgha totán nin dán. Totání mulka kál khapta, dukál bítha. Guda totání sardará gwashta:—"Ma thíh mulka zura pakkie, dukála gwázenán." Guda i hála ash-

English.

When they heard this, all the parrots flew to the country indicated. Then the chief of the parrots said, "This is a country of deceit, and they set nets. Should we get into the nets, we'll be entangled and held fast.' They were very hungry, and as they went along picking up corn, they came to a net in which a lot of grain had been scattered. They pecked at the grain, fell into the net, and were held fast. Then the chief of the parrots said, "This is a deceitful country; let us do as I advise. When the man comes to take us, all of you shut your eyes.' Accordingly the parrots shut their eyes. By-and-bye the master of the field came. The chief of the parrots said, 'Let us all shut our eyes, and the man will think that we are all dead. When he takes up the first bird and throws it out, he must not fly away. When the whole forty have been taken out, let us all fly off to our home.' When he had thrown out forty, only the chief of the parrots was left inside. The parrots, thinking that the number of forty had been made up, flew away, while their chief remained inside. The owner of the field took it and gave it to the king, and the parrot lived with the king. A season of prosperity occurred in the country of the parrots. All the parrots came in a body to the king. The parrot told the king that his marriage was about to be celebrated, and the king granted him leave. The chief of the parrots said, 'Give me a fruit of such and such a sort and I'll take it and present it to my king.' The parrot celebrated

Bilochí.

khutho teghe totán án mulka udharto sthaghant. Guda totání sardará gwashta:—I mulk drohání mulk ê, jálián adant. Jálián láfa muwán pê, ma pásún sogo bon." I sakhia shuthí thant, guda chugána ki átkaghán jália dán báz ritkiethi. Chugána chugána jália chaka khapteish, sogo bíthaghán. Guda totání sardará gwashta;—"I mulk thag ê, irge khanún, mar ki giragha biyê teghe chhamán bútê;" guda totán chham bútthaghant. Guda khshár wázha átka. Totání sardará gwashta:—"Chhamán kul butún, án mar shi—"totán teghe murthia khaptaghán; yake i mar kashí pirení dara, guda án bál ma girt; wakta ki chil pílav bí, guda teghe udharto baraun wathi watna." Guda chilán ki chaghal dáthaghentish, sardar totání andar ê. Totán gwashta chil pílav bíthaghán, totán udharto shtha. Totání sardar andara bítha. Guda wázha burtho bádsháhar dáthe, guda tota bítha go bádsháha. Totání mulka sukál bítha. Guda totán teghán much bítho ákhtaghán gwar bádsháha. Totá gwashta:—"Mai síre taiyár ê." Eshiar bádsháh mokala dátha. Totání sardará gwashta:—"Mana irge mewae dê, ma wathí bádsháharbarán deán." Totá

English.

his marriage. A parrot brought him a fruit of his own country, and told him to give it to the king, who, if he ate it, would become a boy of twelve years of age. When the parrot came to the king, he told him that if he ate the fruit he would become a boy of twelve years of age. The nobles and officers of the court said, 'Don't eat it; if you alone become a youth, that will be little good. Give this one fruit to the gardener; he will plant it, and when the fruit appears and ripens, everyone of us (will eat of it and) become youthful.' When the fruit ripened, one was blown off the tree by the wind, and a black snake came and poured its poison over it. When the gardener brought the fruit to the king, the wazir and the officers of the court said, 'We won't let you eat it without trial; give this to a dog.' When they did so, the dog died, and the king flying into a rage tore off the parrot's head. Afterwards the tree bore much fruit, but everyone was afraid to eat. An old woman married to a shopkeeper was struck by her husband, and determined to poison herself by eating of this fruit. When she had eaten one, she became a girl of twelve years of age. When the shopkeeper came he said, 'This can't be my wife.' The old woman said, 'I am your wife; do you also eat one of these.' They both became children again, and went off to the king, and said to him:—My lord, we were both old people, but after eating one

Bilochí.

sír khutha. Watḥí wilayáti totáea mewae árthe, tau watḥí bádsháhar bar dé, ki bádsháh eshán buwárt, dwázdah sála warná bí. Guda tota ki ákḥta gwar bádsháha gwashta ki bádsháh i mewa buwárt guda bádsháh dwázdah sála warná bí. Guda amirán musaddián gwashta:—"Eshia tau ma war, ekhá tau warná biyé, hechi na bí. Yá mewae dé bághwánára, bághwán ki kshithi, guda mewa ki mánkáyán pashán, guda har kas warná bí. Guda mewa pakkha. Yak kano gwátha pirainthe. Guda siyáh már átko zahra ritkaghanti kanoe chaka, guda bághwáná kanda surtho ártha gwar bádsháha. Wazirá musaddián gwashta." Má tara waragha neilún hacho, hawe kano dé bingára. Bingar ki dátha bing murtho khapta. Bádsháh ki zahr gipta tota saghar pattho pirainthe. Pattho ki pirainthe guda án drashk sakhia pakkha; tursa kasá na wártha. Píre karáriea karárá jatha. Zálá gwashta:— "Ma rawán jaura warán án kanoea." Karáriá ki kanoea wártha, guda chokrí bítha dwázdah sála. Karár ki átka gwashte:—"I mai zál nesti." Karáriá gwashta:—"Tai zál man án, taudi yake buwar." Har do bíthaghán chukh. Shuthaghant go bádsháhá:—"Sain! [1] *ma har do pír thún, kanoe wártha,*

[1] A Jatkí word.

English.

of these we became young.' The king said, 'Let everyone eat it, and I also will eat.' The king and all his court became young. Then the king was very sorry."

(After finishing his story the man on guard said,) "For the present return to your palace, and in the morning hang him." When he went home, the woman asked him if he had killed the soldier. He replied that he had not. At daybreak they took out the prince to hang him. The other man on guard said to the king, "Is there justice or injustice in your kingdom? Go to your house, look below your bed, and then return." The wazir and the officers of the court begged the king to do so. He went to his palace, and when they looked below the bed, they found the body of the black snake cut to pieces. The king returned to the soldier, and said to his former servant, "You shall be my son-in-law. You killed the black snake." Then the two companions said, "When the marriage ceremony is completed, let us leave," to which the king consented. When the marriage was over, they set out. As they went along, the other man said to the prince, "Each of us owns half of this woman; I shall cut off my half," and proceeded to draw his sword. When the princess saw the sword she was afraid, and the children of the black snake fell from her mouth. On the second day he again drew his sword and frightened her, and a second time black snakes issued (from her mouth), and so he did seven times, until they had arrived at the city of their own king. Then the prince's companion

Bilochi.

ní warná bíthagḥún." Bádsháh hukm dátha:—"Kul ummat buwar, ma di warán! Bádsháh warná bítha, har kas warná bítha. Bádsháh guda armán khutha? Ní tau thar barau logḥa, bángáh rosh bí, eshiar ghuto dé." Shtha logḥa. Zálá gwashta:—"Sipáhí kushaintha ki na kushaintha?" Guda ahn yá gwashta:—"Ma na kushaintha." Shaf di rosh bítha, burtho pásí adainthe. An sipáhiá gwashta bádsháhára:—"Tai bádsháhia nirwar é agar dúnd é? Tau barau watḥí logḥa, palang shera gind, beyá." Wazirá musaddián gwashta:—"Tau barau, sain." I mar shutḥa watḥí logḥa. Palang shera ki nigáha khant, siyáh már gudthia khaptie. Bádsháh thartho átka gwar sipáhia, guda gwashta ahyar ki nokar bítha—"Tau mai zámátḥ é, tau siyáh már gudtha." Guda án dowe sangtián gwashta:—"Har wela ki nikáh parhún, shetḥa ma ladún." Bádsháh gwashta:—"Manzúr é." An wela ki sír bítha ladthaghant, guda ki átkaghán mizilán girána án marú gwashta bádsháh bachhára:—"Zál mai tai nem o nem é, ma watḥí nem burán," guda mar zaham kashta. Bádsháh janikhá ki zaham dítha tursá siyáh már bachh dafa darkhaptaghanti. Donwín rosha zaham kashta tursenthi, thíh bároa siyáh már darkhapta. Hacho hav pahroa bítha, dáncho átko watḥí bádsháh shahr gura

English.

said, "This is your mare, these are your weapons, that is your wife, and I am that fish for which you gave five rupees and which you threw back into the river. I was not a mean fish, but a high-minded one, so I came and recompensed you. Now there is your kingdom, yonder is your city. May you be happy!" After which the fish went and swam in the river.

Bilochí.

rasitha. Guda hawe sangtiá gwashta:—"I tai máthin é, i tai hathiyár ant, án tai zál é, ma hawán machí án, tau panj rúpiya dátha mana daryá láfa ishto dátha, ma machí kaminae neyathán, ma asíle thán, tara átko mathatt dáthaun, ní án tai bádsháhí é, án tai shahr é, ní tau saukha bí Machí daryá láfa letaghe..

The Karúk.

The Karúks dwelt upon Gendhari. Their clothes were of skin, and their mares had saddles made of the leaves of the dwarf palm. The king (of Khurasán) came down to Sindh. At that time the Karúks set fire to the dwarf palms, saying that they would pluck and eat their fruit. The king noticed this fire in the night time and enquired what it was. The person addressed replied "They are Karúks on which the king said, "Go, my good fellow, bring them; let them come to pay their respects to me." The king's agent went to the tribe, but they said, "We will not come; we are naked; our clothes are made of skin." He replied, "My lord will give you all you require; come with me.' On this they prepared to accompany him. When they had

Karúk Gendhárí (1) *chaka nishta. Inhání jind jar ki astant* (2) *poste jar thaut,* (2) *ánhání máthinání phishe sanj athan.* (3) *Guda bádsháhírkhapta Sindha. Guda án phishára ás dátheish ma badula kashán warán. Sáhib shafa hawán ás dítha, guda ahnyá pol khuthe:—Chi ás é? Guda ahnyá gwashta:—"I Karúk ant." "Guda bádsháh gwashta." Tau, jawán mar, barau beyáre, mai saláma beyánt." Motabir shutha hamotha hawán ráj láfa. An gwashta:— "Ma neyán, ma kíndar ún, mai jar post ant". Ahnyá jawáb dátha ki "Sáhib tará hamochí dá, Shwá biyé." Guda. taiyár bíthaghant. An ki charh-*

(1) Gendhárí—a hill in the Suliman range, situated to the west of the Rájanpur Subdivision of the Dera Gházi Khán district.

(2) Notice these three different forms of the 3rd pers. plur. of the past tense of the verb *to be.*

(3) They burned down the plúsh or dwarf palm apparently in order to induce a vigorous after growth.

English.

mounted and come to the bungalow below Márí, the king said, "How did God make such people as these?" and raised one finger. His wazir enquired, "My lord, why have you done this?" The king answered, "I said to myself, How did God create these people?" On this the Karúk raised two fingers. The wazir asked the king why, when he had raised only one finger, the Karúk had raised two fingers. The king replied, "I forgot; I said, 'There is one God,' but he said, 'There is the prophet also.'" The courtiers asked the Karúk why the king had raised one finger. The Karúk replied, "The king said in his heart, 'I will put out one of your eyes,'" and added, "I raised my two fingers as a token that I would put out both the king's eyes." On hearing this the king was pleased, and gave them grain. He also presented them with land, and they made for themselves clothes, and became well-to-do. Afterwards they drove out the Mian Sahib. At first they were called Karúks, but afterwards they became Mírs.

Bilochí.

tho ákhta banglo gura Márí [1] *buna, guda bádsháh gwashta:— "Allah i bandah cho paida khuthaghant!" Bádsháh yá mordánaghe kharo khutha. Wazirá pol khutha:—"Wázha, tau pachi irge khutha?" Bádsháh gwashta:—"Ma i ranga gwashta ki Allah cho mardán paida khuthaghant!" Guda ahnyá har do mordánagh kharo khutha. Guda wazirá azh bádsháha pol khutha:—"Tau yá mordánaghe kharo khutha, ahnyá pachi har do mordánagh kharo khuthant?" Bádsháh gwashta:—"Má bhúlthaghán, má gwashta 'Yá Huthá é,' ahnyá gwashta "Rasúl di gon é." Guda sangtián* [2] *Karúka azh pol khutha:—"Bádsháh yá mordánagh pachi kharo khutha?" Guda Karúká gwashta:—"Bádsháh gwashta ma tai yá chhame kashán." Guda Karùká gwashta:—"Ma ki do mordánagh kharo khuthant, bádsháh har do chhamán kashán." Guda bádsháh vash bítha, guda dán dáthe, dighár bashkáthaghante, guda jar khuthaghanteish, guda saukha bíthaghán. Guda shtho Mián Sáhib* [3] *resentha. Aula nám Karúk bítha, guda Mír bíthaghant.*

The Four Exiled Princes.

There was a king, who had four sons. They behaved badly towards their father's townspeople. On this the king's subjects came to him in a body and begged him either to expel his sons or to expel themselves.

Yá bádsháhe ath. Bádsháhe chiár bachh thán. An wathí pitha shahra go gandaghe kára khuthe, guda ráj much bítho ákhta —"Ya wathí bachhar kash, yá már kash." Eshiá gwashta:—

[1] *Márí*, a hill to the west of Harrand in the Dera Ghází Khán district. The Moghals had a fort at Harrand which is probably the bungalow alluded to.

[2] *lit.*, companions.

[3] *i.e.*, the Kalhora King of Sindh, who belonged to the Sarai family. The family title is "Mian." The descendant of the last Kalhora King of Sindh now holds a jagír in the Dera Ghází Khán district.

English.

He replied:—"I will give you an answer to-morrow." After this he went to his wife and asked whether he should expel his sons or his subjects. The queen said, "Bid your sons go away, on which he went and gave them provisions, after which he turned them out. Then the eldest brother said, "Our father has dismissed us; come, let us leave the country." He then went off and filled his saddle-bags. The four brothers saddled their mares, and, taking their weapons, mounted and went off. After travelling some distance they came to (the territory of) another king and alighted at a midwife's house. The midwife refused to give them lodging, but when the prince gave her a ring, she said, "Now there is lots of room; put down your weapons here." The eldest brother said, "We shall store our weapons, tie up our mares, and go and pay our respects to the king." When they went to the king to offer their respects, he said, "Will you accept service?" The man replied, "My shield is deep; if the king makes me his servant, at the end of a month I shall fill my shield and consider that my salary." The king agreed to this. Three or four months passed, and he took his salary by filling his shield. One day the king's wazír died. The king said, "The four men who have been newly engaged as servants will carry out the wazír and bury him." They girded themselves with their weapons and carried out the wazír on a bed to a shrine.

Bilochí.

"Ma shára bángwáh hála deán." Ákhta zála gwar, pol khuthe 'bachhar kashán, rája kashán?' Bádsháh zálá gwashta:—"Wathí bachhar mokala dé." Guda átko naghan dúthesh. Eshání khaunsh mundo bíthaghant. Guda eshání mazen bráthá gwashta:—"Már mai pithá mokal dátha, biyé, mulka bilún." Guda roghe, húrjína pur khanaghe. Guda chiár máthinar zena bandaghant hathiyára ziraghant charhtho darenthe. Mizilán girána girána thíh bádsháhea átkaghant. Átkaghant dái logha. Daiyá gwashta:—"Etha hand chi nesti gwar ma." Guda bádsháh bachh mohré degheni. Daiyá gwashta:—"Ní hand báz é, hathiyára írkhané." Mazen bráthá gwashta:—"Hathiyára írkhanún, máthinar bandún, guda bádsháh saláma khanán beyán." Shutha gwar bádsháha salám wásta. Guda bádsháh gwashta:—"Shwá nokaria khané?" I mar gwashta:—"Mai dhál é dúngae, bádsháh mana nokar khan, mahíne guzí, tankhwáh hawesh é, dhála wathí pur khanán." Bádsháh gwashta:—"Manzúr é." Sei chiár mahína gwastaghán, eshiá tankhwáh dhál pur khutho gipta. Roshea bádsháh wazír murtho khapta. Bádsháh gwashta:—"Hawán chiáre mar ki nokar ant nokhia wazíra hawán barán puranti." Eshián wathí hathiyár di bastaghant ákhta khatra chaka wazír zurthesh, burthesh

English.

The princes said, "To-day we shall not dig the grave; the star is in the earth." (1) The shrine where they were was a place of such mysterious power that whoever went into it (was affected) by some strange divine influence. The brothers said, "At present we shall not dig the grave; it is very late, and the star is in the earth." The eldest brother said, "Cut wood and let us kindle a fire, and watch over the corpse." When night fell, the eldest brother said, "This watch is mine. You three sleep." Some time after the man noticed a sound. He said to himself, "This is the monster who eats men in the shrine. I won't rouse up my brothers." When he went forward he noticed that the sound proceeded from two tigers which were yoked together. He also perceived that a man was seated like a chief in a carriage. In the man's hand was a black snake, and he went to the king's town. The prince said to himself:—"What is the meaning of this? Whither is this man going?" The man left the carriage at the door. In his hand he had a black snake. He took a big iron nail from the carriage. He then went to the upper storey where the king's daughter lived. She was a virgin. The man went on knocking in nails till he reached the upper story. The king's son followed on his track.

Bilochí.

gwar ziyrata. Bádsháh bachh-ángwashta:—"Murshi ma kadd na phatán, istar dighár é." Hawán ziyárat ki astthant írge isrárí ath, hawán bandah ki ziyárata láfa shuthí, isráría Huthá. Bráthán gwashta:—"Makhta ma kadd na phatán, rosh der bitha, istar dighár é." Mazen bráthá gwashta:—"Dára chiné, ása bálún, pahra daun murdagh chaka." Mazen bráthá ní ki shaf khapta gwashta:—"Pahra maigh é. Shwá har sei beyaksé." Guda i mar gindí kharka bitha gwashte:—"I hawán balá é ki mard wárt ziyárat láfa. Ma watht bráthán kharo na khanán." I mar ki denva darkhapta, guda gindí kharka é do mazár gátthí ent. Guda gindi marde sardária nishtie gáda láfa. Marda siyáh máre dast é, rawaghe bádsháh shahr nemgha. I mardá gwashta:—"I chi é? thángo roghe i mar? Guda hawotha ilaghe darwázagh dafa. I mar siyáh már di dast é. Azh gáda ásine mazen mehe kashta. I mar roghe bádsháh janikh márí chaka. Bádshah nishtaghe janikh é. I mar shtha meha tokána máriára darkhafána. Guda bádsháh bachh shtha randa

(1) See note 2, page 101. "When the star is in the earth" a Biloch may travel in any direction. I once asked a Biloch sowar how he reconciled his superstition about days with his duties as a servant of Government. He assured me that when he and his companions were first engaged as sowars, they snipped up little pieces of cloth to represent the star, and solemnly buried them. Henceforth they were free to go in what direction they pleased. Here the phrase probably only means that some constellation (? the sun itself) had set.

English.

The man went and stood with the princess on the upper storey. He threw the black snake in front of him. The prince cut the snake into two pieces with his sword, and seizing the man cut off his head, which he lifted up and carried away. He came to the tigers and said to them, "I will loose your bonds." When he had done so, both the tigers went away. The prince returned to the place where his brothers were, and said to himself:—"Now I shall sleep." Accordingly he roused up the second brother and said to him:—"Now it's your turn to watch." He himself lay down, and the second brother girded himself with his weapons. He heard a cry coming from the river, "O servant of God! I came to wash my head; the river has carried away its bank, and the water is dragging me away. Save me, for God's sake!" The man thought to himself:—"I won't rouse my brothers, I'll go myself." He took off his clothes, tied up his waist cloth and stuck his knife in the string of his waist-cloth. He was no swimmer, nor was he accustomed to the water, but trusting in God, he entered the stream and seized the drowning woman by the hand, saying to her:—"Come, let us go; lean on my shoulder."

The woman replied:—"I am not a human being. I pretended to be a woman." He said:—"Won't you come with me?" She replied:—"I'll carry you off."

The prince drew his knife from the string of his waist-cloth and struck her on the arm. He

Bilochí.

darkhafána. An mar shtha márí chaka oshtátha bádsháh janikha gwar. Guda ahnyá siyáh már ckaghal dátha denva. Siyáh már zahama go do túkar bítha. Guda gipto saghar burthe. Saghar zurthia árthe. Akhta gwar mazára. Mazárar gwashte:—"Ma shai banda halás khanán." Guda halás khuthe. Har do mazárán botko shthaghanti. Gartho ákhta handa gwar bráthán gwashte:—"Ma ní kanksún." Dowí bráth kharo khutho gwashte:—"Ní tai pahra é." I wapta, án dowí bráthá hathiyár bastaghant. I mar gindí daryá láfa piráth bítha:—"Tau bandah Huthai ma sara shothagha ákhtaghán, daryá bik datha, mana áf baraghe khaptau. Mana Huthai náma kash"! I mardá gwashta:—"Bráthán kharo na khanán, wa barawán." Guda eshiá jar kashtaghant chote jathe, kárcha wathí bedagha janagha. Jháru di né, daryá helak di né, Allah tuwára daryá láfa shtho hawán mardamar dasta gipte. Eshiá gwashta:—"Beyá juzún tau khofagha ada dé." Guda zálá gwashta:—"Ma bandah neathán, ma thagí khutha ki ma zále án." Guda eshiá gwashta:—"Tau go ma phajiu neyaiyé?" Gwashte:—"Ma tará barán." Bádsháh bachh churia kashag he azh bedagha, janaghe áhí báskára. Básk

English.

cut her arm in two and went away with the hand. When he arrived at the place (where the others were sleeping), he put the hand below the head and said to another of the brothers:—"Get up; it's your turn to watch." The third brother girded himself with his weapons, while the other lay down. When the third brother sat down after taking his weapons, the wazir, after repeating the kalima, sat up in perfect health. The prince said to him:—"You are a dead man, and I have come here to bury you; why do you sit up in this way?" The wazir replied:—"I got up when that woman began to weep over there. The king's chaupirr board is on my shelf; it has golden pieces and they have silver shields; bring it and play with me. If I win, I will cut off your head; if you, prince, win, I have no son, but I have a virgin daughter, and if you win, my virgin daughter is yours and my wealth is yours. If I, the wazir, win, I will kill you, and in the morning they will bury both of us."

They began to play. A mouse sitting beside the wazir disarranged the prince's pieces. A cat came and sat by the prince, on which the mouse, getting frightened, ceased to disarrange the pieces and concealed itself. The prince won the game, and said to the Wazir:—"Write a document making over your daughter and your wealth to me." There was no ink or case for pens there, so he wrote the document with a piece of charcoal and gave it to the prince, after

Bilochí.

burthe dasta zurthia darkhapto átka. I mar ki ákhta dast saghar shera írkhutha, thíh bráthar gwashte:—"Kharo bí tai pahra é." An seinviá hathiyár bastaghant, i mar wapta. Guda án mar ki hathiyár basto nishta, wazír kalima pur khutho durákhia bítho nishta. Bádsháh bachh gwashta:—"Tau murdaghí é, ma tai puragha ákhta hawetha, tau pachí kharo bíthaghé?" Guda ahnyá gwashta:—"Ma kharo bíthaghán án ki zál greghe hawotha. Bádsháh chaupirr mai jála láfa (é), tanga gítí enti, nore dhál anti, guda chaupirra beyár, go ma jána chaupirra shetha. Ma katán, tái saghar burán, tau kattha, bádsháh bachha, mai bachh chi nesti, guda janikh mai nishtaghe astí, guda tau chaupirra kattha, kwáre mai janikhe tai é, daulat di tai é, áhir ma wazirá kattha, guda ma tara kushan, guda már bángwák har donán purant. Guda eshán chaupirr lev khutha. Wazír pahnátha mushkeú bádsháh dhálán kanenthagha. Billí bádsháh bachha gura átko nishta. Ní mushk tursí, dhále na kanentha. Mushk lihtho khapta. Bází bádsháh bachhá kattha. Bádsháh bachhá gwashta:—"Wathí ja n ik h a mana likh dé, wathí mála di likh dé. Otha mas chi neyath, na kalamáánea, hangarea go likhtho degheni. Guda i

English.

which this brother also lay down to sleep. The youngest of all the brothers then got up. When he rose he wished to smoke a húkah. A fire of wood had been burning, but when this brother had got up and put tobacco in the bowl of his húkah, he found that the fire had gone out. He said to himself:—"The fire has gone out, and my brothers will ask how the wood became extinguished, and in the morning they won't excuse me." As he went about hither and thither he noticed that a fire was burning. He took up a piece of cow-dung fuel (1) and carried it off. When he went to the spot he saw that jinns were at play; a drum was being beaten, and a marriage was being celebrated. The man said:—"I have come upon jinns; this is some divine mystery." The rest were dancing, while one was seated like a prince upon a bed. They took one turn in dancing, and then came and fell at his feet. After they had fallen at his feet and gone away, the prince came and seized him by the arm. The jinns came in a body and said:—"He is our religious chief." The prince replied:—"Is he your religious leader? God has sent me to kill him." They said:—"Give us an opportunity (of buying him off)." He replied:—"Dig a well here, and make a new wall, or I'll certainly kill him." They agreed both to make a well and build a wall. Then he gave some dung to one of them, saying,

(1) In order to ge a light for his húkah.

Bilochí.

bráth di wapta. Azh kulán ksáen kharo bítha. I mar ki kharo bítha gwashta ki húkah chikán. Aula mund balaghetha áse. I mar ki kharo bítha húkah phúla patta má khuthe gindí ás tustho shtha. I mardá gwashta:—"A's ki tustha mai bráthán gúshant mund pachi tusthaghant? Mai bráthán bángwáh mana nelant. I mar ingo ángo tharána tharána gindí ása balaghe. I mar goháe zurthia burthe, guda ki shtha otha gindí jinn leva khanaghant, dhol vajaghe, sír enish. I mardá gwashta:—"Á khtaghán balání chaka. Huthai isrár é." I mar jhum rá lev ant. Yakke nishtia khatra chaka sardária. yá pherí deant jhúmra guda káyán áhí, pátha khafant. Eshán ki pátha khapto darentha, i marda ákhto dasta gipte. Jinn di much bítho ákhtaghant. Jinnán gwasta:—"I mai murshid é." Eshiá gwashta:—"Shai murshid é? Huthá mana denvdátha, eshí sáha kash." Guda án gwashta:—"Wajhe di dé." Ahnyá gwashta:—"Étha kuia phatainé kandie jané nokhe, na ma eshía kushán pirenán. Guda án gwashta:—"Ma kuí di janún, kandí di osárún." Guda saghana deghe yakear ki saghana

English.

"Set this alight (?) for me". He then returned to his brothers and lighted the fire. At daybreak they dug a grave and buried the wazír. After burying him they washed their clothes, and got ready and went to the city. The king told his orderly to go and bring them, that he might hear their news. When they had come and paid their respects, the king told them to state to him all that had happened. The eldest brother said:—"Each of us will tell his own tale," and after stating what he himself had done, he threw down the head. The king said:—"You will be my son-in-law." He then asked the second to tell his story. He did so, and threw down the hand, saying he had cut it off in the river. The King said to him:— . . . . .The third told his story. The King said:—"The Wazir's daughter is yours and his wealth is yours. He then questioned the youngest who told his story. The king gave him also much wealth.

Bilochi.

mana dukhain dé. Guda thartho ákhta gwar bráthán. Ákhto ás bálthe, guda rosh bítha, guda kadd phatthesh, guda wazír purthesh. Wazír purtho jar shustesh, guda taiyár bítho shuthaghant shahr namgha. Guda bádsháh gwashta wathi árdaliára:—"Tau barau beyárish, eshání hál girán"; guda i átkaghán salám khuthe bádsháha, guda bádshah gwashta:—"Wathí hála det." Guda mazaen bráth gwashta:—"Ma har kas wathi hálá daun." Hála dáthe, saghar dátho pirenthe. Bádsháh gwashta:—"Tau mai zamáth é." Guda dowiar gwashta:—"Tau wathi hála dé." Ahnyá hál dátho dasta pirentha. ki ma daryá láfa dast buritho ártha. Eshiar gwashta:—"Hap pahroa paraini."(1) *Seimia wathí hál dátha. Bádsháh gwashta:—"Wazír janikh taigh é, daulat di taigh é," Ksaen axh pol khuthe. Án di hál dátha. Bádsháh ahnyar di báz daulat bashkáátha.*

The Father's Curse.

Chákar had an attendant. Both Chákar and his follower became betrothed. Having both gone out hunting, they became excessively thirsty, and Chákar said (to his follower):—"Go you to my betrothed and drink water, and I will go to yours". Chákar came to his follower's betrothed, and the follower went to Chákar's. When she gave him water, he vomited very much. When Chákar came (to his follower's

Murid ath Chákara(2). *Sáng khuthe har do. I mar shtha har do shikára, guda i mar thun bithaghant sakhia, guda Chákará gwashta:—Tau barau mai manga go áfa bawar, ma rawán taia gwar. Chákar ákhta murid manga go, murid shtha go Chákara manga, guda muridar áf dáthe, guda murid dil shtha sakhia. Guda Chákar ki ákhta án maiyá áfa kak mán khutho kadah láfa áf*

(1) The pharse is obscure. (2) See pp. 117-119.

English.	*Bilochí.*
betrothed), she put kak grass in the cup and gave him to drink, and so Chákar did not vomit. In the evening the people returned home, and both (Chákar and his follower) drunk wine, and the follower got drunk. When he was stupid (with drink) Chákar said to him :—"Give me your betrothed." He replied :—"She is at your disposal." Chákar said:—"All the Rinds are my witnesses that my follower has bestowed on me his betrothed," and added :—"To-morrow I shall celebrate my marriage." When Chákar's marriage had celebrated, his follower been abandoned the country. His father searched through the whole country for him. Meanwhile Chákar settled in Fatehpur. His follower's father, though he searched throughout the whole country, could not find his son.	*dáthe. Guda Chákar dil na shutha. Guda begáh álam thartho ákhta handa, guda har do sharábkhorí khuthesh. Guda murid sharába gipto ganokh bítha.*
	Murid kí ganokh bítha Chákará gwashta :—"Tau wathí nokha mana bashk" gwashte :—"Bashk étará" Chákarágwashta :—"Teghe Rind mai sháhid é, muridá mana wathí nokh bashkátha." Chákará gwashta :—"Bángwáh ma wathí sír khanán." Chákará sír khutha wathí, guda murída deh ishto dátha. Guda murid pithá teghe deh poltha ki murída gindán. Guda Chákar Fatehpúrá nishta. Guda murid pithá teghe deh "poltha poltha ne itha. Gwashta :—
He said—	
"Thirty years I have wasted there	*"Sí sál hamotha gár khuthaun Af gharroa doethaun.*
"Carrying water in a gharra.	*Mai sar síyáh-sare kirman ja tha.*(1)
"Black-headed flies have attacked my head.	
"Fatehpur, the hill fort,	*Fatehpure khohi kelát.* (2).
"Let it be barren and lie waste ;	*Sunj báth,*(3) *sunya rawáth.*(3)
"Let no rain-cloud bring it wealth ;	*Nothe mawárathi* (3) *zare.*
"Let dogs howl in its cattle-pens."	*Bínge rarant ma bhána."*
Since then no rain ever falls in Fatehpur.	*Ní Fatehpur niánwa haur mundo na khafí.*

(1) The meaning is that by carrying water-vessels on his head, sores had been induced, in which maggots had appeared.

(2) Fatehpur is said to be a town in Makrán. The following lines about it, perhaps, form part of a ballad. Chákar is possibly the speaker.

Fatehpur, the hill fort,	Fatehpure khohí kelát
I have taken with the sword,	Ma pa saghára kattha
It is no ancestral possession.	Kase pithe mirat nê.

(3) báth-rawáth-mawárathi. These forms are noteworthy. The long á in báth and rawáth denotes an optative form of the 3rd sing of the aorist. cp. Pers.: rawád.

Mawárathi=ma-árth-i=may it not bring to it.

VOCABULARY.

[The words in the following vocabulary are arranged according to the order of letters in the English alphabet. **N. B.** indicates Northern Bilochi; **S. B.**, Southern Bilochí; **J.**, Jatki; **S.**, Sindhí.]

A

Āb, honour.
Aba, father (used in addressing; cp. Arabic *ab*, father; *yá ábah*, O father).
Abtar, a hyæna (see *Aftar*).
Acha, clean.
Ada, brother (used in addressing).
Adagh, to pitch, set up.
Adainagh, to pitch, set up (as a tent).
Adálat, justice.
Adí, sister (used in addressing).
Āf, water.
Áfkan, surma box.
Áfshef, line of water in bed of torrent.
Áfsin, pregnant.
Áftar, (N. B.,) form of abtar, q. v.
Ágá bandagh, to intercept, cut off retreat, block up a passage.
Ágh, to come p. p. *ákhta*.
Agh, if.
Agh di, again.
Ahar, summer.
Ahnmácha, powder-flask.
Áhtar, donkey's saddle.
Ái, mother (used in addressing).
Akhar, butter-milk.
Aksagh, to sleep; p. p. *akista*.
Álam, people.
Ambra, servant, associate.
Ambrái, association, fellowship.
An, he, that.
Andar, within.
Ango, in that direction.
Angúr, grape.
Angura, in that direction.
Anishagh, forehead.
Ano, egg.
Anjír, fig. (See also *Hanjír*).
Aphán, leather bag for atta.
Áragh, to bring; p. p. *ártha*.
Árainagh, to cause to bring; p. p. *áraïntha*.
Arí, quarrel.
Árí, mirror.
Armán, sorrow.
Árth, atta.
Arz, petition.
Arzán, cheap.
Ás, fire.
Ásagh, to rise, appear (of sun, &c.) p. p *ásta*.
Ash, from.
Ashkhanagh, to hear; p. p. *askhutha*.
Ashkhanainagh, to cause to hear.
Ásin, iron.
Ásk, deer.
Asti, he is.
Ásti, sleeve.
Aukha, (J.) badly off, difficult.
Aula, formerly.
Avzar, mounted, horseman.
Awár, *Awára*, } together.
Awárigha, together.
Awastabígh, to know; p. p. *awasta bítha*.
Ázína, mirror.
Azh, from.
Ázhgizh, steel for striking light with a flint.
Azhmán, heaven, sky.

B

Bábata, on account of.
Bachh, son.
Bachhí, the temples.
Badul, the unripe fruit of the dwarf hill palm.
Bag, herd of camels.
Bagha, lazy, beaten, submissive.

Bághir, lizard.
Bahá, price.
Bahagh, to flow (see *Vahagh*).
Bahainagh, (see *Nangar*).
Bahár, share.
Báhir, a herd of donkeys.
Bajagh, to sound (see *va jagh*).
Bájrí, Bájra.
Bájh, except.
Bakhal, a shopkeeper.
Bakho, where.
Bakht, fortune.
Bal, spear.
Bál giragh or *khanagh*, to fly.
Balá, misfortune.
Balagh, to be burning; p. p. *baltha*.
Bale, but, well.
Ban, a kind of rock.
Band, riddle.
Bandagh, to bind, to tie; p. p. *basta*.
Bandbozh, arrangement.
Bandíkh, thread.
Bángáh, morning, in the morning.
Banu, a band, an embankment.
Bánuk, woman; *logh bánuk*, housewife.
Bánzar, arm.
Bar, (1) waste land, jangal; (2) (adj.) barren.
Bar, fruit.
Bar, time; *yá bare*, once.
Bará or *bráth*, brother.
Baragh, thin.
Baragh, to take away; p. p. *burtha*.
Baráhnagh, naked.
Barázakht, nephew.
Bardast, shoulder-blade.
Báro, time.
Barzi, cloth covering for a bundle.
Basham, the Hindu month Sawan (part of English months July and August).
Bashkagh, to forgive.
Búsk, arm above the elbow.
Bathal, loan.
Báwar, confidence.
Bazz, thick.
Biz, much, many.
Bazzband, heavy, fat.
Bázár, (1) market place; (2) space between two armies.
Bedagh, string of paijamas.
Bedí, ankle-bone,
Begáh, *Begí*, evening, in the evening; *begáh bángáh*, soon, Hindustání, *áj kal*.
Bejí, cairn over a grave.
Benagh, honey; *benagh-mishishk*, bee (lit., honey-fly).
Bar, revenge.
Beragh, to fold, surround; p.p. *beritha*.
Besanaithí, idle, having nothing to do.
Bewas, helpless.
Bezár, free from responsibility.
Bhágia, wealthy.
Bhánsagh, to low (of a cow).
Bháragh, to bleat (of a sheep).
Bhárav, a male calf (weaned).
Bhare, brave, heroic.
Bhárkha, the Hindu month Chait (part of the English months March and April).
Bhaunkagh, to bark (of a dog).
Bhaut, protection.
Bhawar, snow.
Bhesht, heaven.
Bho, (J.) bhúsa, straw.
Bhokh, sharp, cutting.
Bholú, monkey.
Bhoragh, to bleat (of a goat).
Bhotar, host, protector.
Bhúnt, check.
Bhút, body.
Bígh, to be; p. p. *bítha*.
Bihán, filly.
Bij, *Bíj*, (J.) seed.
Bing, dog.
Birot, moustache.
Bo, smell; *bo giragh*, to smell.
Boghal, armpit.
Bor, bay (colour).
Borainagh, *Borenagh*, to break; p.p. *borainta*.
Both, vermin.
Both ágh, to come to one's senses.
Bozhagh, to loose. p.p. *bokhta*.
Bresagh, to spin thread; p. p. *bresta*.
Brishkhandagh, to smile, to laugh quietly.
Budagh, to sink in water, to faint; p. p. *budtha*.
Bujhárat, a riddle; *bujhárat bozhagh* or *borenagh*, to solve a riddle.
Bullú, *Bulrú*, an infant, a child in arms.
Buna, beneath, under.

Bunagh, goods and chattels (inanimate).
Buragh, to cut; p.p. *buritha*. *shara buragh*, to decide a case.
Buragh, to be broken (of an army).
Burmán, *Burwàn* } eye brow.
Burz, high, western.
Burza, above.
Bushk, mane.
Buskagh, to be loose; p.p. *bukhta*.
Butagh, to shut (the eye); p.p. *buttha*.
Buz, goat.
Búz, a tree, a kind of kikar.

C

Chaghal degh, to throw.
Chaghird, kikar tree.
Chaka, upon, against.
Chamát janagh, to strike with the open hand.
Chán, bran.
Chánagh, to winnow p. p. *chántha*.
Chandagh, to move slowly, to quake; p. p. *chandtha*;—*dighár chandaghe*, the earth quakes.
Chandenagh, to shake.
Changul, claw.
Chápákho, name of a bird.
Charagh, to be grazing.
Charágh, pasturage.
Caragh, to graze.
Chárágh, to examine, spy out p. p. *chártha*.
Charhagh, to mount, go up; p. p. *chartha*.
Charhenagh, to flourish.
Charhoa, (J.) a dhobi, a washerman.
Chárí, a spy.
Charaz, an obára, a kind of bustard.
Chatav, a male kid (weaned).
Cháth, a well.
Chathí, recompense, fine.
Cháwa, abuse, ribaldry.
Chera, below.
Cherí gwáth, east wind.
Chetha, from this place, hence.
Chethagh, a cairn erected to commemorate a battle, &c.
Chhabázír, iron hook in a Biloch's belt, from which his steel (*ázhgizh*) is hung.
Chhabha, *Chhabav* } leathern *sandal*.
Chham, eye.
Chhambav, hand.
Chhamkos, eyelid (upper or lower).
Chhap, left.
Chhár, four (see Chhiár).
Chhárdah, fourteen.
Chhárik, one-fourth.
Chhatar, jest, raillery.
Chhav, a darri.
Chhiár (see *Chhár*).
Chhiárik (see *Chhárik*).
Chhorát, a boy who has begun to wear paijámas, say, from 9 years old upwards.
Chhorav, (J.) a boy from the age of 2 or 3 to the age of 8 or 9 years.
Chhorí (J.) a girl.
Chi, what?
Chi, from.
Chikagh, to draw; p.p. *chiktha*;—*húka chikagh*, to smoke.
Chikki kák, cakes carried as food on a forced march or raid.
Chil, forty.
Chilav, the Hindu months Posh and Mágh (the middle of December to the middle of February).
China, in opinion; *mai china*, in my opinion.
Chinagh, to pick up; p. p. *chitha*.
Chishagh, to sneeze; p. p. *chishtha*.
Chitagh, to lick, p. p. *chittha*.
Chitka, heat of sun, glare.
Cho, what? how?
Chona, thus.
Chosh, from or in that direction.
Chotha, from that place, thence.
Chuch, *Chuchí*, } little finger or toe.
Chughlí khanagh, to cast accusations to revile.
Chukagh, to kiss; p. p. *chuktha*.
Chugzákht, a grandchild.
Chukh, a child.
Chulumb, earring.
Chun, thus.
Chundo, lock of hair on woman's forehead; "*Mai chundo é*," a form of oath used by women.
Chup, silent; "*Chupa kha*," hold your tongue.

Chupigha, silently.
Chur, a small hill torrent.
Churagh, to drip.

D

Dáchí, female camel.
Daddav, pony.
Daf, mouth, muzzle of gun; *daf sarigha*, uncovered; *dafa dáragh*, to hold one's tongue.
Dag, road.
Dag, cheat.
Dágh, brand; *dághdegh*; to brand, to fire.
Dah, ten.
Dáh, war news.
Dáh, *Dánh*, complaint, information.
Dáhi, complainant, informant.
Dáïn, until.
Dák, relay of horses; *dákbandagh*, to lay a dák.
Dakagh, to imprison; p. p. *daktha*.
Dákagh, to hiccup (after eating); p. p. *dáktha*.
Dakhan or *dakhaní* (J.) south wind.
Damámagh, war drum.
Dambírav, guitar.
Dann, a contribution levied by a chief from his clansmen; *dann phorí* contribution.
Dán, until (see *Dáïn*).
Dán, grain.
Dáncho ki, until.
Dánagh, a swelling of the skin caused by heat.
Dang, sting.
Dangar, dry brushwood.
Dánh. (See *Dáh*.)
Dánhorí, a complainant.
Dánhúzí, until.
Dánkho (see *Dáncho kí*).
Danz, dust.
Dár, wood, stick.
Dara, outside.
Dáragh, to hold, to place, to stop; p. p. *dáshta*.
Dard, pain.
Dárenagh, to stop; p. p. *dárentha*.
Dar khafagh, to come out, to fall upon, to ascend, to take effect upon (as a disease); p. p., *dar khapta*.
Dar khanagh, to put out; p. p., *dar-khutha*.
Darmán, gunpowder, medicine.
Darwázagh, door.
Daryá, river.
Dás, sickle.
Dasagh, (J.) to show.
Dast, the whole arm and the hand.
Dast díl, palm of hand.
Dáth, gift, "bakhshísh."
Dathán, tooth.
Dáthgipt, monetary dealings, "len den."
Daur, good fortune.
Daweligh (*buz*), goat with udders full of milk.
Daz (see *Dast*).
Deainagh, to cause to give.
Dedar, frog.
Degh, to give; p. p. *dátha*.
Degra, (J.) iron dish.
Deh, country.
Dema, *Denva*, forward, towards.
Denv, face, *denva denv*, face to face.
Denv degh, to send; p p., *dátha*.
Dep, *Depí*, thumb, big toe.
Derav, camp.
Derí, delay.
Dero, earthen dish.
Dez, earthen cooking-vessel.
Dhá, a kind of grass.
Dhak, bruise; time.
Dhál, shield.
Dhapar, male calf (weaned).
Dhúnd, carcase (of a beast).
Dhyán, thought.
Di-di, both, and.
Dídokh, pupil of eye.
Dig, money.
Dighár, land.
Dígħár (J. *digarwelá*), sunset.
Dihav, leopard.
Díkh, spinning-wheel.
Dikhav degh, to shove.
Dil, heart; *dilrawaghe*, he vomits.
Dila dáragh, to be patient.
Diláso, (J) soothing, consolation.
Dillú, earthen pot, "gharra."
Dín, religion.
Dinagh, to tear; p. p. *dirtha*.
Dír, far.
Díra, at a distance.

Diráí, promise, rendezvous.
Dirogh, a lie; *dirogh bandagh*, to lie.
Dirtha (see *Dinagh*).
Ditha (see *Gindagh*).
Dithlo, mist.
Diwa, (J.) a lamp, *e.g.*, *diwa ro khanagh*, to light a lamp: *diwa kushagh*. to put out a lamp; *diwa tustha*, the lamp has gone out.
Dizhagh, to brand, to fire; p. p. *dakhta*.
Do, two.
Dogín, pregnant (of a woman).
Dohar, blanket.
Domb, minstrel.
Dor, a pool which dries up in the dry season (opposed to *gar*, q. v.)
Dor, pain.
Dora, double.
Dorav, stirrups.
Doshagh, to sew; p. p. *dokhta*.
Doshagh, to milk; p. p. *doshta*.
Doshainagh, to get sewn; p. p. *doshaintha*.
Doshí, yesterday evening.
Dost, friend.
Dostí, friendship.
Dozhak, hell.
Drák, fear.
Drákh, grape.
Drakhán, (J.) carpenter.
Drang, precipice.
Drashk, tree.
Dráth, sword-belt.
Drázh, long.
Drikagh, to run (? to jump); p. p. *drikta*.
Drik degh, to jump.
Drikenagh, to cause to run; p p. *drikentha*.
Drímbagh, to roar (of a tiger).
Drín, rainbow.
Dris, dancing accompanied with clapping of the hands.
Drisa janagh, to dance.
Druhání, pistol.
Drushagh, to grind; pp. *drushta*.
Drushainagh, to grind; p p. *drushaintha*.
Druste, all.
Du'á (see *Nek*).
Dúbar, chest.
Dukál, (J.) famine, distress.
Dukhigha, with difficulty.
Dukhí, (J.) grieved, in trouble.
Dúlo bigh, to crouch.
Dumb, tail.
Dún, earthen vessel or "mátr" in which a hand-mill is fixed.
Dúnáli, double-barrelled.
Dúng, band of footmen.
Dúnga, (J) deep.
Dunyá, world.
Dur, small earrings (there are 6 worn in each ear,—4 together above called "sargosh;" 1 in the middle called "wála;" and, in the lobe of the ear called "jahlgosh").
Duráh, well.
Duroh, deceit.
Duz, thief.
Duzagh, to steal; p. p. *duztha*.
Duzhik, hedgehog.
Duzhman, enemy.
Duzhwág, reins.
Duzí, theft.
Duzwáí, friendship.
Dwát, stirrup leather; thong of hill shoe; the crossed thongs at the back of a shield by which it is held.
Dwázdah, twelve.

E

E, is.
Etha, here.
Ekhá, *Ekwá*, } alone.

F

Falang, bed.
Falási, carpet.
Firishtagh, angel.

G

Gad, female uriyal.
Gadi, middle finger or toe.
Gadobar, maize, Indian-corn, "makki."
Gáh, ornaments.
Gahagh, to take counsel; p. p. *gahitha*.
Gáhagh, (J.) to thresh grain; p. p. *gaitha*.
Gáh bandagh, to thresh.
Gal, cheek.

Galagh, a number of horses.
Galagh-thásht, horse-racing.
Galákkrí khanagh, to embrace.
Galálakh, hanging locks of hair.
Galfán, a groom, a "sáis."
Galgala, quarrel.
Gálí bígh, to meet.
Galo, door.
Galoragh, stout, fat.
Gálwar, talk (see *Hálwar*).
Gám, a pace.
Ganattrí, meditation; *ganattrí khanagh*, to think on various plans.
Gand, *Gandagh*, } bad.
Gandaghígha or *Gandaghía* badly.
Gandákho, a bush with yellow flowers.
Gandenv, wheat.
Gandhal, horse-cloth, "namdah."
Gangar, corrupted; *gangare Bilochí* corrupted Biloch,—*i.e.*, Bilochí mixed with Jatkí words. The opposite is *phutare Bilochí*, q. v.
Ganj, abundance, abundant pasturage.
Ganjí, one chaut,—*i.e.*, 4 pais or 2½ maunds.
Ganokh, foolish.
Ganokhí, folly.
Gar, a pool which does not dry up in the dry season (opp. to *dor* q. v.)
Gar, a boil.
Garagh, to roar (used of hyæna and camel, see also gín.)
Gárbígh, to be lost.
Gardagh, to return; p. p. *gartha*.
Gardán bígh, to fall (of a man or horse).
Gargragha, hoarsely.
Garí, the west wind.
Gasht, a species of grass.
Gawál, cowherd.
Gawarband, circuitous route round a hill to avoid a direct ascent.
Gawásh, middle of slope of a hill.
Gaz, ley tree.
Ged, *Ger* } dwarf hill palm; also called *phísh*.
Geshagh, to clean atta; p. p. *gekhta*.
Geshan, a sieve for cleaning atta.
Geshtar, more, generally.
Geth, a willow.
Gethrtshk, a shrub, the cinetta.
Ghal, band of footmen.
Ghandho, a "band," an embankment.
Ghár, den of an animal.
Gharíb, poor.
Gharro, "gharra," water-pot.
Ghat, a narrow pass difficult of access.
Ghator, a male lamb.
Ghit, (N. B.), a span, (See *Girát*).
Ghorav, a troop of horsemen assembled for marauding.
Ghordil, a shrub with white flowers.
Ghut, throat.
Ghuto degh, to hang.
Giddah, a "choga."
Gihe, great, respectable.
Gilem, a "darri."
Gilenagh, to drag along; p. p. *gilentha*.
Gín, snore; *gín gíragh*, to snore.
Gindagh, to see; p. p. *dítha*.
Gír, recollection.
Giragh, to take; p. p. *gipta*.
Girán, dear, expensive.
Girát, a span, length of outstretched hand from tip of thumb to tip of little finger (see *Ghit*).
Girokh, lightning.
Gisar bígh, to make a mistake.
Gísh, female kid (weaned).
Gishenagh, to select; p. p. *gishentha*,
Gíshtar, a shrub with smooth green shoots.
Gíst, twenty.
Giyánch, a kind of bird
Go, prize.
Go, *Gon*, } with.
Gobar, prize-winning, excellent (applied to mares).
Godí, wife(a vulgar word,(?), mistress).
Goel, time of morning meal.
Gohár, sister.
Goházákht, sister's child.
Goj, a kind of lizard.
Gokh, a cow.
Gon (see *Go*).
Gon khafagh, to overtake, to meet; p. p. *gon khapta*
Gor, grave.
Gor, wild ass.
Gora, butter-milk.
Gorágh, crow.
Goram, herd of cows, cattle.
Gosh, ear.
Gosh-kur, drum of ear.

Gothán, breast, udder (used with reference to the lower animals).
Gowán, doubt.
Gozhd, flesh.
Grachh, } knot at end of chadar a in
Granchh, } which money, &c., is kept.
Grand, thunder.
Grandagh, to thunder.
Gránz, nostril.
Gráthagh, to boil; p. p. *grásta*.
Gregh, to cry; p. p. *gretha*.
Guda, then, next, immediately after.
Gudagh, to cut in pieces; p. p. *gudtha*.
Gudi, next, other, second.
Gufagh, to spin cloth, to weave; p. p. *gwapta*.
Gul, boss on a shield.
Gumaz, hornet.
Gunáh, fault.
Gundi, castrated, gelt.
Gund kashagh, to castrate, to geld.
Gúng, dumb; *gunge haur*, rain without thunder.
Gura, near, towards.
Gurándh, male "uriyál."
Gurándh drik, the milky way; lit., the ram's leap.
Guri táfa nindagh, to sit in the sun.
Gurkh, a wolf.
Gurkhagh, to flee; p. p. *gurkhtha*.
Gurpagh, small pox.
Gúshagh, to speak, to say; p p.. *gwashta*.
Guth, cloth (before being made up into clothing).
Guzagh, to pass, to elapse; p. p. *gwasta*.
Gwahar, cold, frost.
Gwálagh, a bullock pack-saddle.
Gwand, small.
Gwando, alligator.
Gwánjnagh, to call; p .p. *gwánjhtha*.
Gwánk, sound, noise.
Gwánsagh, to yawn.
Gwapta, (see *Gufagh*).
Gwar, with; *gwarwa*, with self, myself yourself, &c.
Gwar, breast, alligator, four kauris.
Gwáragh, to rain; p. p. *gwárta*.
Gwarakh, lamb (male or female unweaned).
Gwárish, rain.
Gwarphar, a flock of lambs.
Gwas, enough; *gwas khanagh*, to stop doing anything.
Gwashta (see *Gúshagh*).
Gwashti, saying, words.
Gwáth, wind, rheumatism.
Gwáthi, gelt, castrated.
Gwáth shalwar, wind-bag, boaster (see *shalwar*.
Gwázagh, cradle.
Gwázenagh, to cause to pass; p. p. *gwázentha*.
Gyáti, benefit.

H

Hacho, thus.
Hadd, bone,
Húgha, awake.
Hai-hai, either, or.
Hair, well, hair; hair *mhair é*, allis well.
Hairán, astonished.
Húját, needs.
Hákh, earth.
Hakalagh, to drive cattle; p. p. *hakaltha*.
Hahaldegh, to drive.
Hákim, magistrate.
Hal, (J,) plough; *hal bahainagh*, to plough.
Hál, news.
Halagh, to move; p. p. *haltha*.
Halák, misfortune.
Halk, village.
Hálo janagh, to dance.
Hamán, that (see *Hawán*).
Hame, this (see *Hawe*).
Hamiktar, so much.
Hamochi, everything.
Hamsáyagh, neighbour, guest, refugee.
Hand, place.
Hangar, charcoal.
Hanjír, fig.
Hapt, seven.
Har, each, every.
Haragh, old and weak.
Háragh, a kind of date.
Harbáwe, assuredly.
Harish, a cubit, length from elbow to finger tips.
Hartil, a large saddle-bag.
Has, necklace.
Hásh, double tooth.
Hasht, eight.
Hastal, mule.
Hastgár, well off, rich.
Hath, wild olive tree.
Hathe, when.
Hathiyár, weapons

Hau, yes.
Haur, rain.
Havdah, seventeen.
Hawán, that; *pahawán khá*, on that account.
Hawángo, in that direction.
Hawar, word, agreement.
Hawáse, eight annas.
Hawe, this.
Hazár, one thousand.
Hazhdah, eighteen.
Hech, any.
Hel, custom, habit.
Hes, rust.
Heth, sweat.
Hezhagh, to moan (applied to the sough of the wind).
Hikagh, to hiccup (after eating); p. p. *hiktha*.
Hikh, pig.
Hil, protection (of God).
Hind, bitch.
Hingagh, to bray (of a donkey).
Hinkagh, to neigh, to hinny.
Hir, a young camel, one or two years' old.
Hirdik, a squirrel.
Hirth, a small piece, a fragment; *hirth khanagh*, to break up, to break in pieces.
Hirthigha, softly; *hirthigha gálwar khanagh*, to whisper.
Hiz, a "mashak" in which butter is made; *hiza mathagh*, to churn.
Hizh, any (corruption of *hech*).
Hizishk, name of a tree.
Hod, hole of an animal.
Holposh, iron armour.
Hon, blood; *hon chathí*, blood-money, fine for murder.
Hor, *Horagh*, } empty.
Horjín, saddle-bag.
Hoshagh, ripe ear of grain.
Hoshenagh, to dry, to train a horse for a race; p. p. *hoshentha*.
Húka, a pipe.
Hundí khanagh, to hold on to.
Hushtar, camel.
Huthá, God.

I

I, this.
Iktar, so much.
Ilagh, to abandon, to allow; p. p. *ishta*.
Imbara, in this year.
Imbaríghe sál, the present year.
Ingo, *Ingura*, } in this direction.
Inkár, denial.
Inna, no.
Ir, down.
Ir baragh, to swallow; p. p. *ir burtha*.
Irgwáth, in the lee of the wind.
Ir khafagh, to descend; p. p. *ir khapta*.
Ir khanagh, to place; p. p. *ir khútha*.
Ir rawagh, to go down, to sink (of the sun, &c.); p. p. *ir shtha*.
Irshef, descent, slope, downwards.
Ishtáfi, haste.
Ispar, shield.
Istar, star.
Istaragh, razor.
Izbokht, seed of the jawain plant. (It is used as a medicine.)
Izhruk, name of a tree.

J

Jabagh, to take up grain from a nose-bag (of a horse); p. p. *jabtha*.
Jábha, quiver for arrows.
Júgh, to chew; p. p. *jútha*.
Jaghdál, a Jat.
Jaghdálí, Jatkí, the Jatkí language.
Jáh, place.
Jaház, ship.
Jahl, deep, low, eastern.
Jahla, below.
Jahlgosh, a ring worn in the ear (see *Dur*).
Jakagh, to stand; p. p. *jaktha*.
Jan, buttermilk.
Jan, woman, wife.
Ján, body, life.
Janagh, to strike, to discharge a gun; p. p. *jatha*.
Jang, war.
Janikh, daughter.
Jar, clothes.
Jár, a pair, two.
Jatagh, to pounce upon (of a hawk); p. p. *jattha*.
Jathr, grindstone.
Jaur, sour, poison.
Jawáb, answer.
Jawán, good.
Jawánigha, well.

Jawáb, answer.
Jawán, good.
Jawánigha, *Jawánia*, } well.
Jhari, of different colours, parti-coloured.
Jhatar (see *jathr*), mill.
Jhate, a short space of time.
Jhegh, p.p. *jhetha*, to come to an end.
Jheragh, p.p. *jhertha*, to quarrel.
Jherav, quarrel.
Jhirke, a sparrow.
Jholagh, deep.
Jhúmrá, dancing.
Jígh, a woman's close-fitting bodice, generally of a red colour, a "chola."
Jihán, world.
Jind, body.
Jindagh, own, *e.g.*, *mai jindagh*, my own.
Jít, any animal of the snake, scorpion, or lizard tribe.
Jíth, pasturage.
Jogh, yoke.
Joghan, the ukhli or wooden mortar in which grain is bruised.
Joghandár, the "mola" or long wooden pestle used in bruising grain.
Johaníní mud, harvest.
Jor, lip.
Joragh, p.p. *jortha*, to be built.
Jorainagh, p.p. *joraintha*, to make, to build.
Jub, a cattte pen.
Judav, cave.
Júfakhor, greedy.
Jukhí, scabbard.
Juloh, attack.
Jumbenagh, to drive off.
Jur, cloud.
Juzagh, p.p. *juztha*, to go.

K

Kachhagh, p.p. *kachhtha*, to measure.
Kachhahrí, an assembly.
Kadah, a "kathora" or brass drinking vessel.
Kadd, hole.
Kádi, chin.
Kafot, pigeon.
Kághaz, paper, letter.
Káhir (see *khaighar*), bull.
Káhní, pigeon.
Kahwán, bow, a share of booty.
Kai, who ? (interrogation).
Kaiz, imprisonment.
Kák, Biloch cakes.
Kákro, upper part of throat at the root of the tongue.
Kal, news, information.
Kal, trigger.
Kál (J.), famine, distress.
Kaler, the karil bush (acacia aphylla).
Kalí, a mashak or leather water-bag.
Kalra, a flea.
Kálúr, difficulty.
Kam, few, little.
Kambar, parti-coloured.
Kamenigha, to a small extent.
Kanagh, p.p. *kantha*, to go to ruin.
Kand (J.), wall.
Kand bígh, to be broken.
Kande mar, a man who has lost some of his teeth.
Kándho, invitation.
Kángrí, stalks of bajra when cut.
Kár, work.
Karára (J.), hard.
Karb, stalks of jowar when cut.
Kár bár, work.
Kárcha, knife, dagger.
Kargha, above, upwards.
Kas, any (used both of animate and inanimate objects).
Kása, four topas, a measure of weight.
Kasagchhat, forefinger.
Kash, strap for tightening belly band and back strap of horse.
Kashagh, p.p. *kashta*, draw, to pull out, uproot, dismiss, blow (of wind), drive out; *chham kashagh*, to put out the eyes; *sáh kashagh*, to kill.
Kashainagh, p.p. *kashaintha*, to cause to put out; *wathí sáh kashainagh*, to commit suicide.
Kashok, same as *kash*, *q.v.*
Katagh, p p. *kattha*, to take by force, to win; *sobh k.*, to win a battle.
Katagh, p.p. *kattha*, to dig; *gor k.*, dig a grave.
Kaul, promise.
Kaune, old.
Kaur, hill, torrent.
Kavg, a hill partridge, a "chakor."
Kefokh, reptile like snake but not poisonous.

Keľát, fort.
Kes, the mendhi plant used for dying the beard red; *kes lágh*, to dye red with mendhí.
Kes, suspicion.
Kesbángáh, period when morning star appears shortly before dawn.
Keśí, suspicious.
Kev, exchange.
Kewa, in exchange.
Khá, cause; *pa hawán khá*, on that account.
Khafagh, p.p. *khapta*, to fall, to be occupied in.
Khaighar, a bull.
Khajagh, p.p. *khajtha*, to cover.
Khalí, see *kalí*.
Khanagh, p.p. *khutha*, to do, make.
Khanainagh, p.p. *khanaintha*, to cause to make.
Khandagh, upward slope of hill.
Khandagh, p.p. *khandtha*, to laugh.
Khándí, a corpse bearer.
Khándo, see *kándho*.
Kháosh, the month Asoj.
Khar, ass.
Khar, deaf.
Kharagh, ak bush.
Kharar, a woollen blanket.
Khard, apart separate.
Kharde, some.
Khargaz, vulture.
Khargoshk, hare.
Khárigar, bull. (Hetu Ram uses this word, but I doubt its being good Bilochí.)
Kharo, standing.
Kharpaz, mattock.
Khat (J.), small bed, chárpái.
Khatra (J.), large bed.
Khaulo, young of deer.
Khaunsh, shoe; *khaunsh mundo khanagh*, to expel, lit., to turn the shoes upside down.
Kháwar, a species of kandha tree.
Khazána, treasure.
Khír, kandha tree.
Khísagh, pouch in which tinder and flint are kept.
Khishagh, p.p. *khishta*, to cultivate.
Khishár, see *khshár*.
Khitikkir, a kind of partridge.
Khiwinjar, partridge.
Khizmat, service.
Khofagh, shoulder.
Khoh, stone, hill, flint; *khoh janagh*, to throw a stone; *khoh pirenagh*, to drop a stone.
Khohistán, the hill country.
Khohistáni, belonging to the hill country.
Khoí, female markor or wild goat.
Khonar, ripe fruit of dwarf palm (see bádul).
Khond, knee.
Khor, blind.
Khorí, in pursuit, pursuer.
Khotar, a thorny bush with small pinnate leaves.
Khshár, cultivation.
Khulu, earthen lotah.
Khunar, the ber tree.
Khur, stable.
Khuragh, foal of mare or donkey.
Khúsh, happy.
Khutigh, kidneys.
Khwár degh, to destroy; *tofa khwár degh*, to blow from guns.
Kik, a tall grass which grows in damp ground.
Kín, anus,
Kindar, naked.
Kíraní, a heretic, any one who is not a follower of Islam.
Kirgál, a Brahoi.
Kirí, a Biloch hut made of matting.
Kiro, a metal ring or buckle in leather work.
Kirpás, cotton.
Kishdla, trouble.
Kissav, story.
Kondar, *Kodal*, } mattock.
Ksán, little.
Kud, a heap of stones piled up by a hunter, behind which he sits in ambush; *kud bandagh*, to make such a heap.
Kúko, the little finger.
Kul, all.
Kul, hut made of matting.
Kulagh, p.p. *kultha* or *kuktha*, to cough.
Kulándavi, north wind.
Kulf, lock.
Kunda, stock of a gun.
Kundí, iron hook in a Biloch s belt from which the steel (*ázhgízh*) is hung.

Kunt, blunt (see *kut*).
Kurainagh, p.p., *Kurainṭha*, to howl (of a wolf).
Kurán, the kurán ; *kurán khanagh*, to swear by the kurán ; *kurán phashk*, offering of money laid on the kurán, when a man swears by it (see *phashk*).
Kurdenagh, p.p., *kurdentha*, to stalk an animal.
Kurtí, coat ; *kurtí ásti*, sleeve of coat ; *kurti thani*, tapes tying the coat in front.
Kushagh, p.p., *kushta*, to kill.
Kushainagh, p.p , *kushaintha*, to cause to kill.
Kut, blunt.
Kuthagh, a thorn.
Kuṭhagh, three stones placed together to form a fireplace.
Kutnár, a species of broom.
Kyás, conjecture.

L

Labh, bribe.
Labhagh, p.p. *labhtha*, to be found.
Laḍagh, p.p. *laḍtha*, to set out, to march.
Láf, belly ; *mai láf rawaghe*, I have diarrhœa ; *láf tang*, belly-band of horse.
Lúfa, inside.
Lágh, male ass.
Lágh, p.p. *laitha*, to put on, apply.
Laghám, bit (of horse).
Lághir, thin.
Laghor, cowardly, mean, contemptible.
Lahr, a torrent.
Laitha, see *lágh*.
Laj (J.), shame.
Lají (J.), ashamed.
Lakh, dignity.
Lándav, fat.
Lang, lame.
Larzagh, p.p. *larztha*, to tremble.
Lashkar, army, marauding band ; *lashkar ziragh*, to raise a marauding band.
Laṭh (J.), embankment or bund on a stream.
Laṭh (J.), stick.
Laṭh, jangal (wooded).
Lekhagh (J.), p.p. *lektha*, to count.
Lekhav (J.), an account.
Lerav, male camel.
Lev, game.
Lhef, blanket.
Lid, dung of horses and donkeys.
Lidd, dirty.
Likhagh, p.p. *likhtha*, to write.
Likhagh, p.p. *likhtha*, to be concealed.
Likhenagh, p.p. *likhentha*, to cause to write.
Likhenagh, p.p. *likhentha*, to conceal.
Lip, mucus in nose ; *lipa shupagh*, to blow the nose ; *lipa dáragh*, to snuffle.
Logh, house, dwelling place ; *logh-borenokh*, house-breaker.
Loí, a pool which dries up, not perennial (opp. gar, *q.v.*)
Lombar (J.), fox.
Lorí, minstrel.
Lothagh, p.p. *lottha*, to ask for, desire.
Lukrí, gold ornament worn on neck.

M

Ma, I.
Ma, not used before verbs in the imperative mood.
Má, we.
Mácha, place in matchlock in which the powder is put.
Maddí, property ; *maddi trunagh*, goods and chattels.
Máh, (1) moon, (2) month.
Mahál, leisure.
Mahalla dár, be patient.
Mahándara, a brave man, a generous man.
Máhí, fish.
Mai, my.
Mai (J.), woman.
Maighí, pregnant.
Maiṭhán, plain.
Makhta (*i.e.*, *ma wakta*), at present.
Mál, cattle.
Malagh, p.p. *maltha*, to rub.
Maláikh, angel.
Malenagh, p.p. *malentha*, to get a thing rubbed or polished.
Málik, owner.

Malkamíth, angel of death. (Ar., *malak ul maut.*)
Man, I.
Managh, p.p. *mantha*, to acknowledge, honour.
Man ágh, p.p. *man·ákhta*, to come.
Mán ágh, p.p. *mán ákhta*, to take effect upon, to strike.
Mánagh, p.p. *mattha*, to be tired.
Mand, spring.
Manguli, bracelet.
Manha, family, race.
Mán khanagh, p.p. *mán khutha*, to put in contact with; *ma jána mán khanagh*, to embrace.
Mantar, a text.
Manzúr, approved of.
Mar, man.
Már, snake.
Máragh, to wander.
Marav, artificial tank.
Már bigh, p.p. *már bítha*, to wander; *rullána már bitha*, he went wandering about.
Mard, man.
Mardam, human being.
Má rishagh, p.p. *má rikhta* or *ritka*, to drive away, to fall upon.
Maroshe, to-day.
Masít, mosque.
Masta, p.p. of *mathagh*, *q.v.* *mastaghe shír* curds.
Mastar, compar. of *mazann*, *q.v.*
Masuk, back.
Mat, equal.
Matainagh, p.p. *mataintha*, to exchange.
Máth, mother.
Máthagh, female.
Mathagh, locust.
Mathagh, p.p. *masta*, to be frozen, to be curdled.
Mathagh, p.p. *mattha*, to churn.
Mathakh, a species of scented grass.
Máthin, mare.
Mathí, churn.
Máthkí mordánagh, thumb.
Mattha, p.p. of vbs. *mánagh* and *mathagh*, *q.v.*
Mazann, big, great.
Mazár, tiger.
Mazát, a two-year old camel.
Meár, shame, responsibility for.
Mehar, flock of sheep.
Meharwár (J. *wárí*), sheep pen.
Mehí, buffalo.
Mel, assembly of men.
Mesh, a broad-tailed sheep, a dumba.
Meshenagh, p.p. *meshentha*, to suckle.
Mewa, fruit.
Meyat, a corpse.
Mezagh, p.p. *mishta*, to make water.
Mhailav (J. *mahela*), a particular kind of food given to a horse to fatten it.
Mhanna, used by some as an equivalent for *nendr* or *ásrokh*, *q.v.*
Migdár, extent; *mai migdára*, to the extent of my ability.
Mihishk, fly.
Mihrwánagí, kindness.
Mikhta, see *mishagh*.
Minnat, entreaty.
Miragh, p.p. *mirtha*, to fight.
Miragh, p.p. *murtha*, to die.
Mirái, fighting.
Miránd, fighting.
Mirenagh, p.p. *mirentha*, to set upon, to set about doing.
Misagh, to get wet.
Misenagh, p.p. *misentha*, to wet.
Mishagh, p.p. *mikhta*, to suck.
Mishásh, eye-lash.
Mishishk, a fly, see *mihishk*.
Mishtá, p.p. of *mezagh*, *q.v.*
Mith (noun), damp.
Mith, goat's wool.
Mithr, friend.
Mizil, a stage.
Mohr, seal.
Mokal, leave, congé.
Mokalenagh, p.p. *mokalentha*, to ask for leave.
Molid, female slave.
Mor, ant.
Mordánagh, finger, toe.
Moshin, ghí, clarified butter.
Mosim, season.
Mozhagh, shoe.
Much, ankle, wrist; *path much*, ankle.
Much, collected.
Mud, season.
Mukaddim, headman of a section of a tribe.
Mulk, land.
Mundrí, ring.
Munja, sad.
Munjaigha, sadly.

Murdagh, dead body of a human being.
Murg, bird.
Muri, assuredly.
Murid, a religious follower.
Murján, pepper.
Murshid, a religious teacher.
Murtha, see *miragh*.
Musaddi, officer of a court (Ar., *mutasaddi*.)
Musáfir, traveller.
Mushagh, p.p. *mushta*, to oil the hair.
Mushk, mouse.
Musht, (1) fist (clenched).
(2) instalment; *musht janagh*, to strike with the clenched fist; *zaham musht*, hilt of sword.
Musti, gur.
Muwáriki, congratulation.

N

Na, no, not. (In answering a question in the negative, Northern Biloches say "na", and Southern Biloches "inna.")
Náduráh, ill.
Náfagh, navel.
Naghan, bread.
Nágwána, suddenly, unexpectedly.
Nakh, grandmother.
Nákho, uncle.
Nákhozákht, cousin (male or female).
Nákhun, nail.
Náldán, powder flask; *náldán logh*, leather case in which powder flasks are kept.
Nali, lower arm from elbow to wrist.
Nám, name.
Namásh, prayer.
Namáshan, hour of evening prayer.
Namázwela (J.), hour of morning prayer.
Nang, shame.
Nangar, plough; *n. bandagh* or *bahainagh*, to plough.
Nangare, generous.
Nánwa, in the name of (preceded by noun in genitive case).
Napt, thunderbolt.
Nar (adj.), male.
Náragh, p.p. *nártha*, to sob.
Nariyán, horse.
Nárkagh, p.p. *nárktha*, to neigh.
Narmigha, slowly.
Naroch, windpipe.
Nashár, son's wife, brother's wife, nephew's wife.
Nashk, taken.
Náswar, snuff; *náswar shukagh*, to snuff.
Nathr, sighting of a gun.
Náwarash, a relish (meat, milk, &c., taken as a relish with bread).
Nawásagh, grandchild.
Nazikh, near.
Neáthagh, p.p. *neásta*, to cause to sit.
Nek, good.
Neki duá, blessing.
Nem, half; *nem shaf* midnight.
Nemagh, butter.
Nemgha, to.
Nendr (J.), present given by guest at a wedding.
Nepas, spleen.
Nermosh, midday (corruption of *nemrosh*, which is not used).
Nestgár, poor.
Ni, now.
Niántákh, the middle one of three.
Niánwa, in.
Niánwagha, between.
Nigáh, looking after, concern, appearance.
Nigoshagh, p.p. *nigoshta*, to hear.
Nilagh (J. *nila*), blue.
Nindagh, p.p. *nishta*, to sit; *nishtaghe janikh*, an unmarried daughter still living in her father's house.
Nir kkanagh, p.p. *n. khutha*, to cook.
Nirwar (J.), justice.
Nishta (see *Nindagh*).
Niwar, mongoose.
No, nine.
Noghar, low lands lying immediately below the hills.
Nokh, new.
Nokh, moon.
Nokh, a betrothed girl.
Norhav, badlooking, ugly.
Noth, rain, cloud.
Nozdah, mineteen.
Nurhowe, ugly, see *norhav*.
Nuwán, perhaps.

O

Olak, baggage animal.
Osáragh, p.p. *osártha*, to build.
Oshtagh, p.p. *oshtátha*, to stand.
Oshtainagh, p.p. *oshtaintha*, to cause to stand.
Otak khanagh, p.p. *o. khutha*, to encamp.
Otha, there.
Othán, early part of forenoon, about 6 A.M.
Othí, *Othigh*, } artificial tank.

P

Pa, to, for; *pa hawán khá*, for that reason, therefore; *pa chi*, why? *pa díma*, after, behind.
Pach, five.
Pachal, enclosure for cattle.
Pachi, see *pa*.
Pachví, fifth.
Padíma, see *pa*.
Págh, pagri, turban; *págh bandagh*, to put on the turban, to assume the chieftainship.
Pahlí, ribs.
Pahlí, small section of a clan.
Pahlú, side.
Pahnáth, (1) side of body, (2) direction.
Pahnwál, shepherd.
Paho khanagh, p.p. *p. khutha*, to hang.
Pahra (J.), time, watch.
Pahrawála (J.), man on guard, sentinel.
Paighám, message.
Paighambar, the prophet, Muhammad.
Pakar (a corruption of *pa kár*), necessary.
Pá khanagh, p.p. *pá khutha*, to clean (*phr.*, a corruption of *pák khanagh*).
Pakht, a kind of willow.
Pakka, p.p. of *pashagh*, *q.v.*
Pakkoe, certain.
Palagh (J.), p p. *paltha*, to cherish bring up.
Palang, bed.
Palíta, tow for igniting the powder used in firing a matchlock.
Pallav, excuse.
Panj, five.
Panjáh, fifty.
Panjí, a paisa or quarter anna.
Panjík, chief's $\frac{1}{6}$th share of booty.
Pánzdah, fifteen.
Par, for, on behalf of.
Pár, leisure.
Páraswati, a fabulous stone which turns what it touches into gold. Hindustáni, *páras patthar*.
Parchal, a screen or "kanath" of goats' hair.
Parhagh (J.), p.p. *parhtha*, to read.
Parhainagh, p.p. *parhaintha*, to teach.
Parí, fairy.
Parkhav, loose end of turban allowed to hang down behind (see *tura*).
Páro, section of a clan.
Párta, on behalf of.
Parún, sieve for cleaning atta.
Parwá, on that account.
Parwash, kindness, patronage.
Pasav, answer.
Pashagh, p.p. *pakka*, to cook.
Pashari, custom.
Páshwáth, with naked feet.
Pásná, a raid.
Paspas khanagh, p.p. *paspas khutha*, to separate.
Pat, confidence.
Páth, foot; *páth ágh*, to come on foot; *páth khanagh*, to put on foot (as shoes).
Patha, after.
Pathan, Pathán.
Páthguzár, any kind of sandal.
Páthi, anklet.
Páthmuch, ankle.
Patí (J.), hard clayey soil, "pat."
Patsákh, oath.
Paurhí (J.), ladder.
Pazhm, sheep's wool.
Peagh, p.p. *petha*, to enter.
Ped, certainly.
Pesha, first.
Peshín (J., *peshíwelá*), early part of afternoon; *burzí peshín*, about 2 P.M.; *jahlí peshín*, about 4 P.M.
Petífa nindagh (? corruption of *pa táfa nindagh*), to sit in the sun.
Petha (i.e., *pa etha*), to this place, hither; *petha potha khanagh*, to prevaricate.

Peṭh ágh, p.p , *peṭhákhta*, to come into sight, to appear or be seen at a distance, *e.g.*, *powádh kipeṭh aghe*, the mountain which is seen at a distance ; 3rd sing. present, *peṭhăghe* or *peṭh ágḥe*.
Phadegh, p.p. *phadtha* and *phadátha*, to run.
Phagaragh, p.p., *phagartha*, to melt (of snow).
Phagena, in the early morning.
Phaindáragh, p.p. *phaindáshta*, to point out.
Phairí, the day before yesterday.
Phairighe sál, last year.
Phairairighe sál, the year before last.
Phajáragh, p.p.. *phaj ártha*, to recognise.
Phajáro, acquaintance, one who recognises.
Phajia, together, with.
Phalwa, on the side of, towards.
Phará, broad.
Pharandoshí, evening of day before yesterday.
Pharpugh, a tree with large yellow trumpet-shaped flowers.
Phas, goat or sheep.
Pháshan, a markor, a he goat.
Phashk, a woman's bodice or "chola" (see *kurán*).
Phatagh, p.p. *phattha*, to dig.
Phatakk, little.
Phatrik, gani bush.
Phimáz, onion.
Phír, jal tree (*salvadora oleoides*).
Phísh, dwarf hill palm.
Phisphairí, three days ago.
Phisphairighe sál, three years ago.
Phit (J.), prickly heat.
Phíz, heel.
Phonz, nose.
Phor, pipe; *phor chikagh*, to smoke a pipe.
Phugarí, name given to goat made over to goatherd as wages of labour.
Phúka degh, to eject poison (of a snake).
Phul, pipe.
Phulát, female lamb.
Phulkand, a kind of sugar.
Phuloh, nose ring.
Phur, ashes.
Phuráf, female calf (weaned).
Phurí, a kind of mosquito.
Phúria, labour.
Phurz, tinder.
Phusht, see *pusht*.
Phushtí, a man's 'chadar" or outer wrap.
Phut, hair.
Phutare, pure; *phutare Bilochí*, pure Bilochí unmixed with Jatki words.
Pihrowádí, tracker.
Pílpáya, pillar.
Pindagh, p.p. *pindtha*, to beg.
Pír, old.
Pírái, charitable gift, share given to a "pír."
Pirenagh, p.p. *pirentha*, to throw, to drop (see *khoh*).
Pirhaun, a loose coat contrasted with the close-fitting "kurtí."
Pírián, ancestors.
Piruk, grandfather.
Pitagh, p.p. *pitha*, to drip.
Pitenagh, p.p. *pitentha*, to cause to drip.
Pith, father.
Píth, heel.
Píthar, a kind of grass which furnishes excellent grazing.
Piyáthagh, on foot, footman.
Piyáthaghígha, on foot.
Po, clever.
Pohag degh, p.p. *p. dátha*, to trot.
Pohar, male kid.
Pok, dismissed, rejected.
Pokokh, gullet.
Polagh, p.p. *poltha*, to seek.
Polainagh, p.p. *polaintha*, to seek.
Pol khanagh, p.p. *pol khutha*, to ask.
Por, (1) debt, (2) revenge.
Post, skin.
Potha (pa otha), to that place, thither.
Pothong, dung of sheep or goats.
Powádh, height, hill.
Pújagh (J.) p.p. *pújatha*, to arrive.
Puli, boss on a shield, knob hilt of sword, &c.
Pulk, dust of a clay soil.
Pur, mill-stone.
Pur, full ; *pur khanagh*, to fulfil, *e.g.*, *kalima, pur khanagh*.
Puragh, p.p. *purtha*, to bury.
Purav (J.), the east wind.
Pursagh, p.p. *purstha*, to ask.
Pursenagh, p.p. *pursentha*, to ask.

Pusht, back ; *pusht tang*, leather strap over back of horse.
Pushtí phalwa, behind.

R

Ragh, tendon.
Raghám, cloud.
Ráh, way.
Ráh bálav, messenger.
Ráh band, scout.
Ráhí bígh, to travel.
Ráhzan, (1) leader of a band of robbers ; (2) a guide.
Ráj, subjects.
Ramigh, a flock of goats.
Ran, a widow.
Rán, thigh.
Rand, a mark, a track.
Randa, on the track of, after.
Rang, (1) colour ; (2) manner.
Rasagh, p. p. *rasitha*, to arrive.
Rasainagh, p. p. *rasaintha*, to cause to arrive.
Rást, (1) right (of direction) ; (2) true.
Rastar, wild animals of kinds which Musalmans may not lawfully eat.
Rath giragh or *bígh*, to miss (in shooting) ; to miss one's road.
Rawagh, p. p. *shutha* and *rapta*, to go.
Rawish, custom.
Rekh, sand.
Relá, urine.
Renv, grass.
Rer giragh, p. p. *gipta*, to fall.
Resenagh, p. p. *resentha*, to drive out ; to pull out.
Resh, gall ; rub.
Reshagh, p.p. *rekhta*, to scatter ; to sow
Rez, (1) a rope ; (2) a headman's share of spoil.
Riagh, p. p. *rítha*, to ease oneself.
Ríband, fringe used as an ornament for a horse's forehead.
Ríḍḍ, a thin-tailed sheep as contrasted with the dumba or mesh q. v.
Rikef, stirrup iron.
Rísh, beard.
Rishagh, p. p. *rikhta*, to descend on, to swoop down on, to alight.
Rishk, lice.
Roghan, ghí, clarified butter.
Roghan resh, a small kind of lizard.
Rokhanagh p. p. *rokhutha*, to light.
Ron khanagh, p. p. *khutha*, to reap.
Ropar, *Rophashk* } fox.
Roṛ, (1) calf (unweaned) ; (2) young of deer.
Ros, intestines.
Rosh, (1) sun ; (2) day.
Roshagh, fast.
Roshásan, direction of sunrise, east.
Rosheisht, direction of sunset, west.
Rosh istar, morning star.
Roshtik, dawn.
Roth, intestines (see *Ros*).
Rud, ravine.
Rullagh, to wander (*e. g. rullúna már bítha* = he went wandering about.)
Rumbagh, p. p. *rumbtha*, to run.
Rum benagh, p. p. *rumbentha*, to cause to run ; to drive.
Runagh, p. p. *ruta*, to reap.
Rúpíya, a rupee.
Rúragh, p. p. *rúrtha*, to growl (of a wolf or jackal).
Ruthagh, p. p. *rusta*, to grow.

S

Sáagh, p. p. *saitha*, to shave.
Saghan, excrements, dung.
Saghandán, stomach.
Saghar, head.
Ságí, that very identical.
Sagín, bayonet.
Sáh, (1) breath (e. g., *sáh kashagh*= kill; *wathí sáh kashainagh* = to commit suicide ; (2) shadow ; (3) shade, *e.g.*, *sáha basta nindagh* = to sit in the shade.
Sáhib, sáhib.
Sahra, evident.
Saila rawagh, to go to ease oneself.
Saitha. See *sáagh*.
Sajjí, roasted.
Sakh, power.
Sakhe, strong, powerful.
Sakhigha or *sakhia*, exceedingly, very.
Sál, year.
Saláh, advice.
Salám, salutation.
Sálokh, a betrothed man.
Samá, knowledge of ; acquaintance.

Samand, dun-coloured.
Sámbagh, p. p. *sámbatha*, to cherish.
Sambaragh, p. p. *sambartha*, to get ready, to become prepared.
Sanak, wooden kneading-trough.
Sand, knuckle, joint.
Sáng, betrothal.
Sánga, on account of.
Sanghar, necklace.
Sangta, (J.) with.
Sangtí, (J.) companion.
Sanj, saddlery, trappings of a horse.
Sar, (1) head; (2) division, detachment.
Saragh, p. p. *ákhta*, (1) to fall on one's head; (2) to be over, to remain.
Sar giragh p. p. *gipta*, to set out.
Sara, above, upon.
Saraigha, openly, publicly, apparently.
Sarak, road.
Sarand, comb.
Sarbura, over, above.
Sardar, chief.
Sardarí, having the head uncovered.
Saren, loins.
Sarenband, waist-band, "kamarband."
Saresh, a cold in the head.
Sargín, a cold in the head (used of lower animals).
Sargosh, a kind of earring. (See *Dur.*)
Sargwáth, west wind.
Sarí, chadar worn by women.
Sarja, pillow.
Sarkar, government.
Sarosh, elbow.
Saroz, music.
Sarposh, the broad flap of leather or cloth in a hillman's shoe (*chabhav*) which covers the front part of the foot.
Sarshef, ascent.
Sárth, cold.
Sarunda, a kind of fiddle.
Sarwán, a buck.
Satal, thigh.
Sath, embassy.
Sath, ornaments.
Sath, hundred.
Sáth, a káfila.
Saugand, oath.
Saukha, (J.), well off; risk; easy.
Sauthágar, a merchant.
Savz, green.
Sawak, light.
Sawak-gám, lightly-pacing (of a mare).
Sawárik, a meal.
Sáz khanagh, p. p. *khutha*, to clear (as the throat).
Sazá, punishment.
Sebit, proved, established; perfect.
Sehá, feast given by heir of a dead man to his relations when they come to condole with him on the third day after the funeral.
Ser, full, satiated, *e.g.*, *láf ser bítha* (lit. = his stomach has become full) = he has become intoxicated with pride.
Sesí, a small kind of partridge.
Sezdah, thirteen.
Shá, horn.
Shaf, night.
Shafkástar, a common plant in the Biloch hills with yellow flowers.
Shaghán, scorn.
Sháhi, two annas.
Sháhid, a witness.
Sháhidí, evidence.
Shai, your.
Shakhal, sugar.
Shál, a horse blanket.
Shalagh, p. p. *shaltha*, to neigh.
Shalokh, walking quickly (of horse.)
Shalwar, paijamas.
Sham, watershed.
Shám, time of evening meal.
Shamb, branch.
Shamúsagh, p. p. *shamusta*, to forget.
Shángo, from or on that side.
Shanikh, male or female kid.
Shankh, stony ground at the foot of the hills.
Shánzdah, sixteen.
Shar, beautiful.
Shar, song
Shara, (1) law; (2) a case, *e. g.*, *shara buragh*, to decide a case.
Sharáb, wine.
Shart janagh, p. p. *jatha*, to bet.
Shash, six.
Shashtagh, p. p. *shashtátha*, to send.
Shast, sixty.
Sháthlo, a dove.
Shavnand, dew.

Shefagh, a stick used in applying collyrium.
Shekhan, cloth into which the atta is allowed to fall when being ground.
Shera, below.
Shifikk, iron peg in grindstone.
Shingo, from or on this side.
Shir, milk.
Shiragh, unripe ear of grain.
Shishan, needle.
Shiwar, ready, active.
Shiwari, readiness, activity.
Shon degh, p. p. *dátha*, to inform.
Shothagh, p. p. *shushta*, to wash.
Shukagh, to snuff (with *náswar* q. v..)
Shúm, miser.
Shupagh (see *Lip*).
Shutha (see *Rawagh*).
Shuthi, hungry.
Shuzhmor, a small kind of ant.
Shwá, you.
Shwainagh, p.p. *shwaintha*, to drive cattle.
Shwánkh, a goatherd.
Shwashkagh, p.p. *shwakta*, to sell.
Si, thirty.
Sigh, p.p. *sitha*, to swell.
Sikh, sand.
Sikhagh (J.), p.p. *sikhtha*, to learn.
Sikhálagh (J.), p.p. *Sikháltha*, to teach.
Sikhun, porcupine.
Silih, weapons.
Sinagh, chest..
Sindagh, p. p. *sista*, to be broken.
Sipáhi, poor.
Sir, marriage.
Sirmugh, collyrium.
Sis, lead.
Sistán, custom.
Sith, profit.
Siyád, kinsman.
Siyág, disgrace.
Siyáh, black.
Siyál, (1) stranger; (2) enemy; (3) guest.
Siyáral, clever.
Siyárali, cleverness.
Sobh, victory, *e. g. sobh-katagh*=to win a victory.
Sogo khanagh, p. p. *khutha*, to hold on to.
Soho, knowing, being aware of.
Sohr, red.
Sor, salt, brackish.
Soshagh, p. p. *sokhto*, to burn.
Sotra khanagh, p. p. *khutha*, to clean.
Sren, help.
Srenbandi, giving help.
Sro, *Srong*, } horn.
Suhel, the dog-days; the month Asoj or Assu.
Sumb, hoof.
Sur, a hero.
Surfath (adj.), understanding.
Surfath, *Surpath*, *Surpo*, } *bigh*, p. p. *bitha*, to understand.
Súthi, a mosquito.
Swád, spectacle.
Swáth, shoes or sandals worn by hillmen, made of leaves of the dwarf palm.
Sweth, white.
Switka bigh, p. p. *bitha*, to sit on one's toes without the posterior resting on the ground.

T.

Taf, fever.
Tafagh, p.p. *taftha* or *tafta*, to become hot.
Taghar, a height, peak.
Taghard, matting.
Taháf, without water.
Tahash, adze.
Tahfar, axe.
Tahláng, flat smooth rock.
Tak, *Tuk*, } mark, mark made in vaccinating.
Takagh, *Tukagh*, } p.p. *taktha tuktha*, to vaccinate.
Takarenagh, p.p. *takarentha*, to wean.
Takhta, table.
Takrá (J.), ready.
Takrái (J.) readiness.
Talab, pay.
Talathagh, p.p. *talattha*, to hurt the feet on stones; to lame oneself.
Tali, (1) sole of foot; (2) palm of hand.
Tambú, (J.), tent.
Táng, (J.), leg (below the knee).

Tangav, gold.
Tannak, thin, slight.
Tannak band, small, made, slight.
Tapagh (J.), p.p. *taptha*, to jump.
Tappar (J.), pads put below saddle to save a horse's back.
Tar, damp.
Tár, dark.
Tarav, equivalent of *tappar* q. v.
Tárik, date.
Tataragh, p. p. *tatartha*, to stroll about.
Tau, thou.
Taufi; capacity; capability.
Tauk, voice of man; cry of beasts, *e. g.*, *tauk tuwár*, conversation.
Taunkagh, p.p. *taunktha*, to talk; to cry (of animals).
Taura, a hut made of matting.
Tawakkul, confidence.
Tawákue nála, snuff-box or rather bottle.
Tegh, sharp.
Telak degh, p.p. *dátha*, to shave.
Tewaghe, all.
Teshagh, melon.
Tháainagh, p.p. *tháaintha*, to build.
Tháfagh, oven; stove laid above the fire-place (*kuthagh* q.v.)
Thag (J.), a cheat.
Thagh, (J.), deceit.
Thai, a camel's pack-saddle.
Thah, *Thank*, } a pass in the hills.
Tháharagh, p.p. *tháhartha*, to stop, *e. g.*, *haur tháharaghe* = it stops raining.
Thak, narrow.
Thak, tired.
Thákh, (1) leaf of tree; (2) leaf of book.
Thal, valley.
Thála, division, part.
Thaláfagh, shallow.
Tham bigh, p.p. *bitha*, to be in camp, to lie in ambush.
Thán (interrog. pron.), who; what.
Thán (J.), a piece of cloth.
Thánda (J.), straw of jowar.
Thank (see *Thak*).
Thapi, slightly wounded.
Thápuragh, p.p. *thápurtha*, to lame oneself.
Tharagh, p.p. *thartha*, to return.
Tharenagh, p.p. *tharentha*, to cause to return.
Thashagh, p.p. *thakhta*, to run.
Tháshagh, p p. *thákhta*, to cause to run; gallop.
Thegh, p.p. *thaitha*, to be built.
Thelagh, ball of eye.
Ther, hill.
Thih, slave (male).
Thih, some, other.
Thih bángáh, the day after tomorrow.
Thiragh, horse's nose-bag.
Thokh, level ground between two hills.
Tholagh, jackal.
Thora, quarter, *e.g. thora degh* = to give quarter.
Thshik, dog.
Thshokh, swift.
Thuk, spittle, *e.g.*, *thuka janagh* = to spit.
Thul, fort.
Thuní, thirsty.
Tika, swift, quick.
Tikaigha, quickly.
Tik degh, p.p. *dátha*, to rise (of the sun).
Tir, arrow, bullet.
Tirát, "maitr" tree.
Tirdán, bullet pouch.
Tirdára khanagh, p.p. *khutha*, to throw lots.
Tis, name of a bird.
Tobav, a spring.
Tof, cannon, *e.g. tofa khwár degh* = to blow from the guns.
Tokh, necklace.
Tosainagh, p.p. *tosaintha*, to stun (see *Tusagh*).
Tradagh, p.p. *tradtha*, to roar (of a tiger).
Trakagh, p.p. *traktha*, to burst (of a boil).
Trap, drop.
Traungal, hail.
Trer, dew.
Tretagh, p.p. *trettha*, to meet.
Trihán, camel three or four years old.
Trimagh, p.p. *trimtha*, to drip.
Trush, sour.
Túfak, *Túpak*, } gun.
Tufán, storm of wind.
Tuk (see *Tak*).
Tukagh, p.p. *tuktha* (see *Takagh*).

Tuman, clan.
Túpak (see *Túfak*).
Tura, loose end of turban which hangs down behind.
Turs, fear.
Tursagh, p.p. *turstha*, to fear.
Tusagh, p.p. *tustha*, to become senseless.
Tushna, frog.
Tuwár, hope, *e.g. Huthá tuwára* = hoping in God.

U

Udharagh, p. p. *udhartha*, to fly.
Ungo, in that direction.
Urd, army.
Utalenagh, p. p. *utalentha*, to turn upside down.

V

Vad, hill.
Vadhí, (J) bribe.
Veti, midwife.
Vahagh, to flow.
Vajagh, p.p. *Vajtha*, to sound (of a musical instrument.)
Vasandí, cultivated.
Vasm, cultivated.
Vash, sweet, glad.
Vashke, wild animals that Musalmáns may lawfully eat (*cp. rastar*).

W

Wáchhagh p. p. *wáchhtha*, to read (see *Wángagh*).
Wafsagh, p. p. *wapta*, to sleep.
Wág, rope by which a horse is led or tied up.
Wágí, an equivalent [Stolen cattle are returned ságí or wágí, *i. e.*, either the actual cattle are restored (ságí) or other cattle of equal value are given (wágí.)]
Wahán, wooden kneading-trough.
Wahár, bad, *e.g.*, *wahár khanagh* to spoil.
Wahávi, sleep, dream.
Wahúz, salt.
Wáhú, alarum, warning shout.
Wajah, opportunity.
Wájha, like.
Wákia, misfortune.
Wakt, time.
Wála, an earring. (See *dur*).
Wám, debt.
Wángagh, p. p. *wángtha*, to read.
Wapta (see *Wafsagh*).
Waragh, p. p. *wártha*, to eat.
Warainagh, p. p. *warainta*, to cause to eat, to feed.
Ward, food.
Wárkhí, leisure.
Warná, a full grown man or woman, (used like Latin "juvenis.")
Wasarzákht, brother-in-law, sister-in-law.
Wase, mother-in-law.
Wasrik, father-in-law.
Wasta bígh, p. p. *bítha*, to know.
Wasta khanagh, p. p. *khutha*, to inform.
Wath, self.
Wathí, own.
Wázha, lord, master.

Y

Yá, one.
Yak, one.
Yakáptia, among themselves. (Urdu *ápas men*).
Yárí, friendship.
Yázdah, eleven.

Z

Zá, complaint, abuse.
Zágh, p. p. *zátha*, to bring forth.
Zaghre, fresh, *e.g.*, *zaghre shír*, fresh milk.
Zaham, sword.
Zahamband, swordbelt.
Zaham-kuráh, metal protecting the end of the scabbard.
Zahghal, flock of kids.
Zahr, bitter.
Zahr, anger.
Zahrin, angry.
Zahrí wahávi, latter part of the night.

Zainagḥ, p. p. *zaintha*, to assist at a birth.
Zál, woman, *e.g.*, *zále duz* = adulterer.
Zamáth, son-in-law.
Zambur, flute made of bone.
Zánagḥ, p.p. *zántha*, to find out; to know.
Zangál, rust.
Zánmur, name of a bush.
Zánwar, animal.
Zar, money.
Zarágḥ, a leech.
Zard, yellow.
Zarí, fourth finger or toe.
Zát, kind, caste.
Zawún, tongue, language.
Zazagḥ, wounded.
Zen, saddle of a horse.
Zḥángagḥ, p. p. *zhangtha*, to bray (of a donkey).
Zí, yesterday.
Zián, loss.
Zik, leather; bag for holding ghi.
Zím, scorpion.
Zinagḥ, p. p. *zitha*, to take by force.
Zind, *Zindagḥ*, } alive.
Zíragḥ, p. p. *zurtha*, to take up, to raise, *e.g.*, *lashkar ziragḥ*, to raise an army.
Zitha (see *Zinagḥ*).
Zithe, quickly, immediately.
Ziwistán, the cold weather.
Ziyárat, tomb of a saint.
Zor, strength.
Zorakh, strong.
Zorakhí, strength, over-bearingness.
Zonda bígḥ, p. p. *bítha*, to kneel.
Zuma, Friday.

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